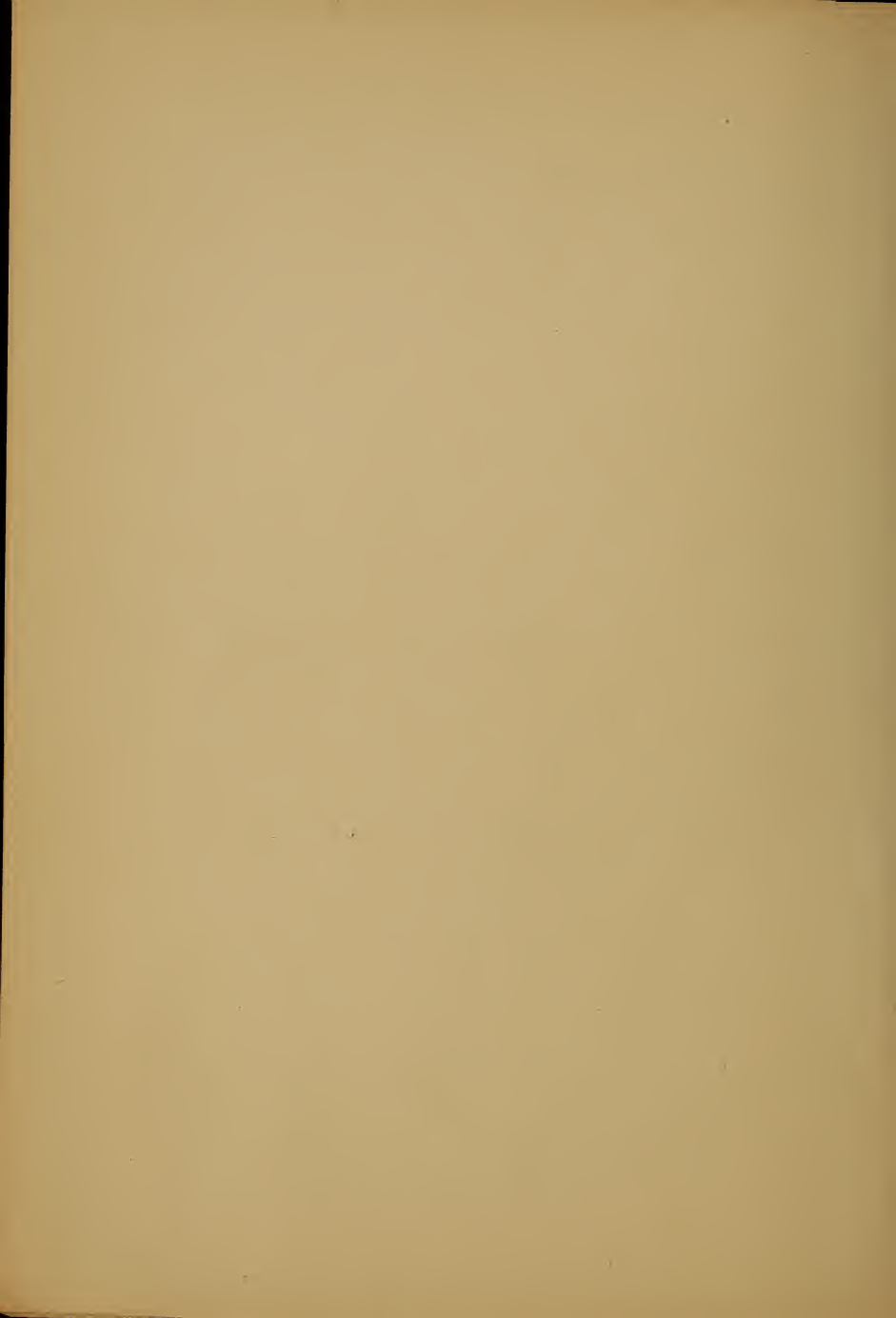


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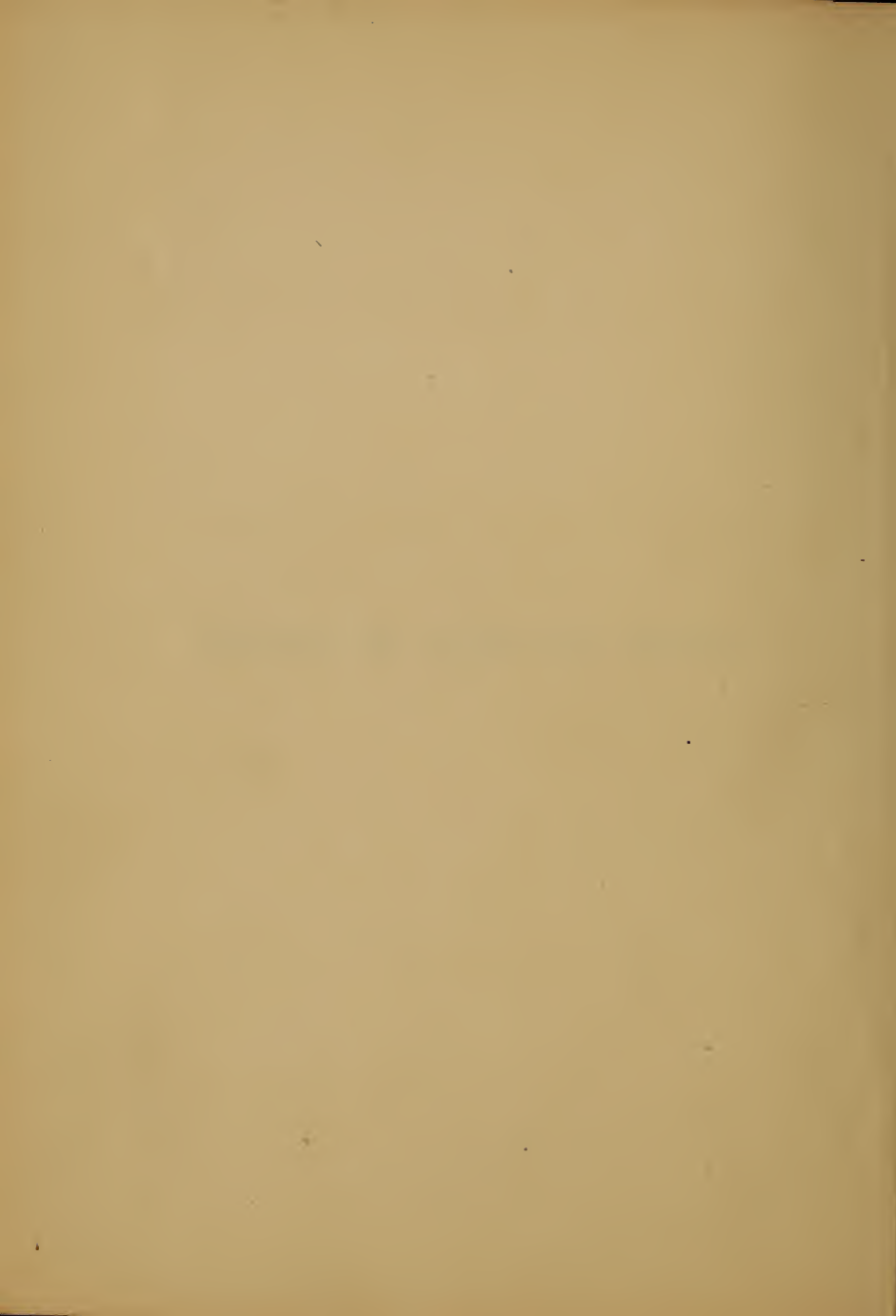
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HINTS ON BIBLE READINGS.



HINTS ON
BIBLE READINGS,

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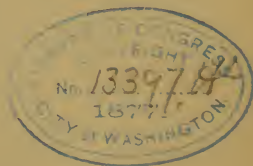
BY ✓

REV. JNO. C. HILL,

PASTOR PRESBYTERIAN CHURCH, ADRIAN, MICH.

"Preach the Word."

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PART I.

P R E F A C E .

THIS manual is only intended as a bundle of suggestions. Inquiry is often made for such a book, and this is an humble attempt to supply the want; the writer's aim being chiefly to give the reader suggestive material that can be wrought out in the pulpit, prayer-meeting, or closet.

The compiler would here express his thanks to those who have so kindly aided and encouraged him in this work and to those who have contributed to its pages. He would make special mention of Rev. James H. Brookes, D.D., of St. Louis, Editor of "The Truth,"* from which many of the Readings are taken; the Rev. George Rodgers, author of "The Gospel according to Moses," etc.; the Rev. W. J.

* This thoroughly Evangelical magazine, published by Mr. Charles B. Cox, St. Louis, Mo., gives much attention to Bible Readings.

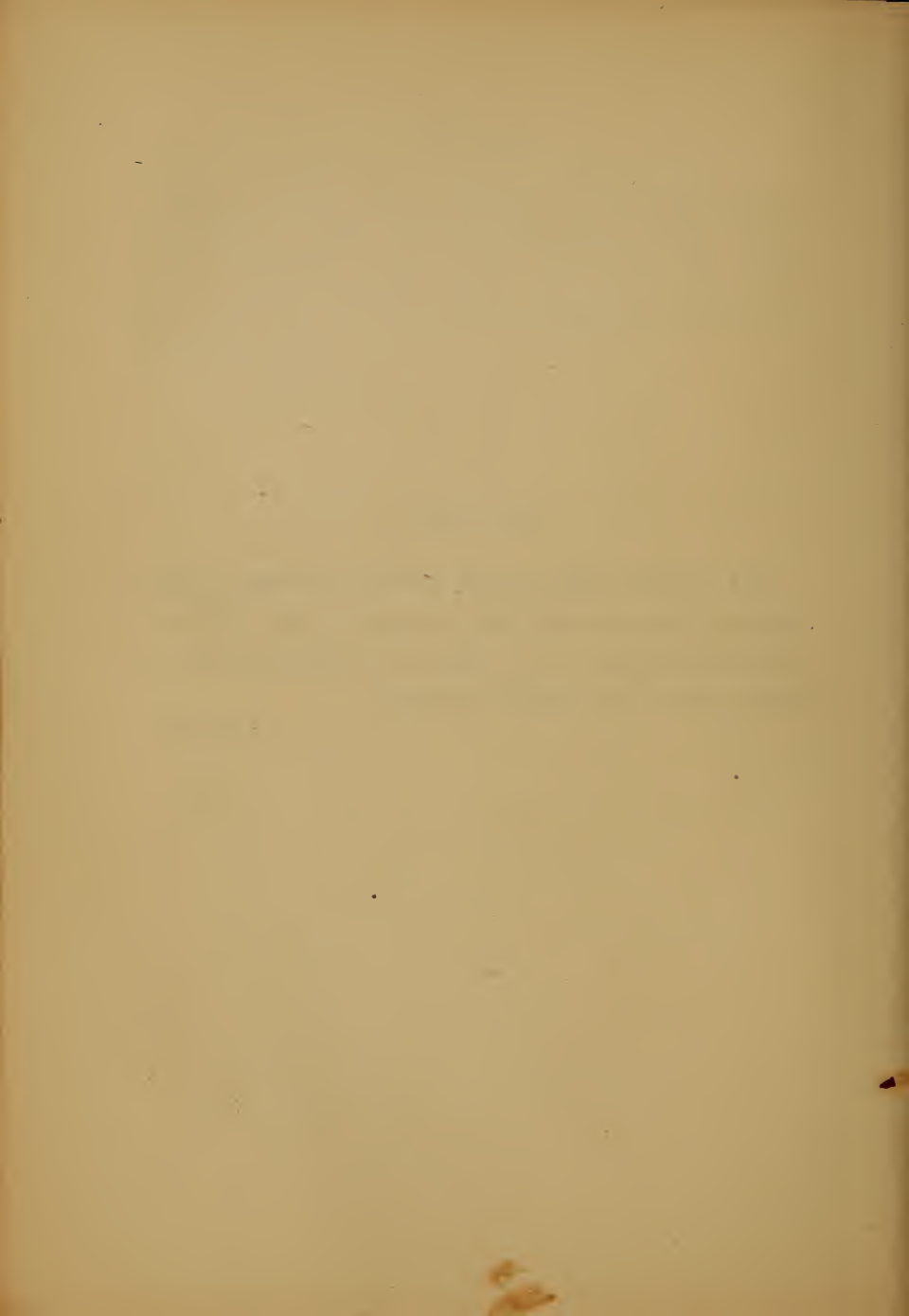
Erdman, Editor of the "International Sunday-school Monthly;" to the Rev. Prof. W. M. Blackburn, D.D., for his valuable suggestions; and to the Rev. Prof. L. J. Halsey, D.D., to whose suggestions the work owes its origin.

ADRIAN, MICH., *October*, 1877.

NOTE.

THE compiler does not hold himself responsible for the opinions or interpretations that are given by those who have contributed Readings; all are signed by the authors' names or initials; those of the compiler are signed

J. C. H.



A P L E A.



I.

A P L E A .

“BIBLE READING” is really a revival of expository preaching; it is the natural reaction against too much essay-making in the pulpit, too much of bald, lifeless, theoretic, dogmatic preaching, and not enough of God’s Word. Teaching a system of doctrine has its place in the pulpit, and all Gospel preaching is necessarily doctrinal, but the best way to present the doctrine is not in its formulated dress as found in a condensed creed, but to present the Scripture, and from it the doctrine will flow. Let the Word form your system, let it mould doctrine, let not your system mould the Scripture.

A Bible Reading presents a large quantity of the Bible, and no matter how simple the reading, however commonplace the exposition, the fact that it is God’s Word that is read and talked over, will of itself bring a blessing.

It gives opportunities for a direct personal application of the Word. A Reading may be twenty

pointed, practical sermons from as many texts. It encourages extempore preaching; one who is filled with the Spirit and has even a fair knowledge of the Word, will find that some of the most striking thoughts and illustrations will be given to him while he stands talking to a people with God's Word only in his hand, comparing Scripture with Scripture.

It gives a variety to pulpit work. An occasional reading in place of a sermon will bless both pastor and people. Many congregations have been starved by the mere preaching of moral platitudes with pleasing, sentimental exhortations; these things do not feed souls. Men's souls are hungering for God's Word—for bread, and the demand, alas! has often been met with a stone. Men can digest the Word, stones they can not.

BIBLE READINGS.

II.

HOW TO PREPARE A BIBLE READING.

No definite rules can be laid down. Each one must follow his own mental habits. We give these as GENERAL HINTS. Choose your topic. Take your Concordance and *read* ALL the passages there noted. Mark with a pencil (red or blue) those that *may* appear suited to your purpose, then take your "Index"—do the same with it. Now settle on some good verse as a leader, *e. g.*, on "Faith;" Heb. xi. 1 gives a definition. Now look over your Concordance and Index again, and the marked passages will soon fall into logical order; number them; now read them over in the order you have numbered them; if not in proper sequence, change about until they all fit one into the other, and then you have a fair Bible reading, provided you have spent over it enough time properly used.

Do not be misled by the sound of a verse or the similarity of words. Dig deep and all round a verse

before you give it a place in your reading. Be sure to get a clear conception—as clear as human understanding can—of *every* passage you use.

This is very simple work, and can be done by any one having a Bible, Concordance, and an Index; but the best of Bible readings are gotten up by hard work—searching the Scriptures, many of them are long months in making. In order to make these, you must search the Scriptures daily, and at every turn you will find something new; note it, and save it for future use. A good plan is this: have a lot of large envelopes the size of a note sheet, mark them on one corner with a topic—*e. g.*, *Love, Assurance*, etc.; arrange these in alphabetical order, and whenever you get an idea, lose no time to note it on a slip and place it in its proper envelope. File away your illustrations in the same way. Scrap-books are not well adapted to this work; too much time is lost in pasting and indexing, and even then time is lost in gathering your material scattered all through the book, while by the envelope system you have *all* your scraps and verses before you at a single glance. The lay evangelists, Moody, Whittle, Cole, Moorehouse, and others, use this method.

Another method is to TAKE A WHOLE BOOK, or

a series of chapters from the longer books. Take, for instance, any of the Epistles; ASCERTAIN A CENTRAL THOUGHT, and use it as the key to each chapter. Suppose we have Romans. A central idea is i. 16: The gospel of Christ—the power of God unto salvation—to every one that believeth, Jew and Greek.

Man, heathen and Jew, in his relations to God, are then treated of in Chapters I. and II. All alike sin in Chapter III. But some were saved. Chapter IV. tells how, by faith always. The effects of faith are shown in Chapters V. and VI., first religious, then moral. But we sin even though we have faith. Chapter VII. explains why—on account of the Flesh. Chapter VIII. gives us the spiritual opponent of the Flesh, and also the proofs of our security and final victory.

Now, under each of these chapters a few verses read and linked together by apt illustration, will prove intensely interesting to a meeting where there is a desire to obtain large ideas of God's Word. The people need the Word, great quantities of it, connected views of it; and a "bird's-eye view," given in this way, of an Epistle, Gospel, or prophecy, will create an interest where there is none, and add where it already exists.

III.

HOW TO GIVE A BIBLE READING.

THIS will depend on the place, time; and audience. In the social church prayer-meetings the ordinary plan is to

WRITE THE REFERENCES ON SLIPS

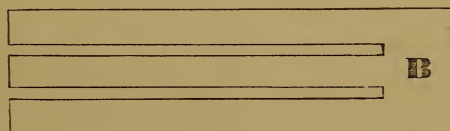
and distribute these among the people, and by them read as they are called for by the leader, and comment offered by leader and meeting as occasion offers.

Another: To have the

REFERENCES MARKED ON A BLACK-BOARD,

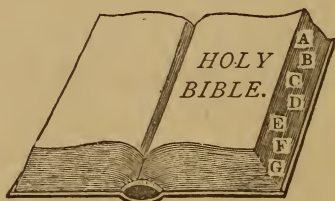
or, better, on a sheet of white paper, with black crayon, so that all can turn to each passage. In this plan there is the advantage of having the whole company with their eyes on the Word; in the other, only one reads, and then often so indistinctly that only a few can hear. Ample time, however, must be given, so that every one may be able to find the place.

In large meetings, or in regular Sabbath church services, these plans could not be carried out. In these THE BIBLE READING TAKES THE PLACE OF A SERMON. It may be written like a sermon and read like a sermon ; but the most effectual method is to read each passage from the *printed* page of the Bible itself, the reader turning to each passage as he reads. In order to do this quickly, mechanical appliances are used. My own plan is often thus: My "key-words" and references are on a sheet of note paper on the desk. My "Bible reading Bible" is indexed on the edge of the leaves with a little tag of bank-note paper, projecting about the eighth of inch from the edge of the leaf at which each book begins, so that each *book* required may be turned to instantly. If a still easier method is desired, "Verse Indicators" may be used. These may be made of thin Bristol-board of this size and shape,



with two slits cut up to within a quarter of an inch from the end, and on this mark a number or a letter which corresponds to a letter or number on your

notes of references. This can be slipped on the edge of the page on which is the verse required, and it can thus be instantly referred to, as in any indexed book. The Bible will present this appearance when thus prepared for a reading :



IV.

GATHERED HINTS.

“As all the writers of sacred Scriptures wrote or spoke to be understood, we must interpret their language as we interpret the language of common life.”

JOSEPH ANGUS, D.D.

The most comprehensive rule for Bible Reading is: “Compare Scripture with Scripture; put together ‘things spiritual and spiritual.’ It is by the observance of this rule alone that we become sure of the meaning of any passage.”

JOSEPH ANGUS, D.D.

“The generality of Scripture hath such a contexture and coherence one part with another, that small insight will be gained by reading it confusedly. Therefore read the whole in order.”

DR. FRANCIS ROBERTS.

"The word of God is plain in the self: and if there appear any obscuritie in one place, the Holy Ghost, which is never contrarious to himself, explains the same more clearly in other places."

JOHN KNOX, "Historie," II., 284.

Thus, as is truly said, "The basis of Bible Readings is the self-luminosity, the self-interpreting power of the Holy Scripture." Where one passage is not clear to a reader, he must "search," and other places will open the truth more clearly.

We must come to the study of the Bible on the "Bible reading plan," anxious to know what it has to tell us, not seek its echo to something we have already accepted as the truth.

"The *inductive* method is better than the *deductive*, for it promotes enquiry rather than argument." "A spirited Bible reading is a hunt after truths. Hence, it is usually well to put the theme in the form of a question—this promotes a 'search for hid treasures'—rather than proof-texts to support a pre-stated dogma."

"Beware of Eisegesis—of putting into a text what it does not really contain. Some texts have been *vaccinated* with ideas foreign to their original nature."

“The text or passage on which the theme is based should be unquestionably clear and pertinent, not one of doubtful translation or import, *e. g.*, it would not be well to base ‘devout meditation’ on ‘Isaac went into the field to meditate,’ for he was not likely to be meditating very religiously just then, as—Rebecca was coming.”*

Never accept a “new rendering” a “revised translation” unless more than one author supports it. Alford is not always safe; consult in addition Lange, Wordsworth, and Tischendorf on the New, and Van der Hooght (whose edition is the *textus receptus*), Michaelis, Davidson or Lange on the Old Testament.

There is a tendency to strain the interpretation of allegory and type. There are extremes; one, the turning of everything into a type. The boards and even the pins of the tabernacle, the snuffers, the colors, are made to do service as interpreters and proofs of Gospel truths. The other extreme is to see but little or nothing in the types, to almost ignore the Old Testament facts, persons, and things; the truth evidently lies between, and it may not be out of place to bring together the following excerpts on

* Professor Blackburn.

THE INTERPRETATION OF ALLEGORY AND TYPE.

"In allegory or type we are not to expect an agreement between the verbal sense and the allegorical meaning *in all points*. In the latter it is enough if the two things compared touch in *one* point, and in the former, things must not be expected to touch in all."

"In the case of a type, it is important to remember that the scope or intention of God in instituting it can be gathered *only* from the Bible."

"It is important that neither types nor parables be made the first or sole source of Scripture doctrine. Doctrines otherwise proved, may be further illustrated or confirmed by them, but we are not to gather doctrine exclusively or primarily from their representations."

"Types are prophetic, and may be used to prove as well as to illustrate the Gospel. Examples, analogies, and resemblances not announced as typical, are *illustrative* only. They explain the truth rather than prove." *

THE INTERPRETATION OF PROPHECY
is too great a subject to be handled in this work.

* Joseph Angus, D.D. "The Bible Hand-book," pp. 274-276. London Ed.

The following, from Sir Isaac Newton, contains much wisdom on it: “‘What, and what manner of time,’ are both proper objects of inquiry in studying the prophets; but then, we must remember that God gave us their predictions rather as a part of our moral training than to gratify our curiosity, and ‘He means that His providence, and not ours, should be manifested by them to the world.’”

Bengel’s rule is, apply thyself to the text and apply the text to thyself.

Cecil says: “The right way to interpret Scripture is to take it as we find it, without any attempts to force it into any particular system.”

V.

A WORD ON BIBLES.

Every one must choose a Bible to suit himself, just as he would a hat or a coat. The Bible that would suit a Sunday-school teacher might not suit a minister. We will, therefore, give a brief description of the various editions offered.

THE BAGSTER

is the longest-paged Bible of the 8vo size. Its type is a little different from the ordinary *minion*, more brilliant. It has center-column references and a small margin. Its index is concise and very good. Its Cruden has only the references without context, and is in very small type. Its maps are fine, but not bold. Its binding is of the best, and is silk-sewn.

THE COLLINS BIBLE,

bound by the American Tract Society, has the same page as the Bagster, only shorter, center references.

It is bound with index, and Cruden with context. Its maps are all together. The other matter is full and well condensed; silk-sewn.

THE EYRE AND SPOTTISWOODE

has a broad page, two side columns of references, thus giving, with an ample margin, considerable blank space for notes; while the references are as full as in others. It has a condensed index and good Cruden with context. Maps all together, tables, etc., about as in others. This Bible can be had sewn with either linen or silk, both in levant morocco, kid-lined, as all these books are; the silk-sewing costing two or three dollars more than the other.

THE OXFORD

is much the same as the Eyre and Spottiswoode, except that the Cruden has no context.

THE BRITISH AND FOREIGN BIBLE SOCIETY

publish a Bible the same in appearance as the Oxford and Eyre and Spottiswoode, with cut flaps, flexible, turkey morocco. Maps, but no index or other matter.

THE AMERICAN BIBLE SOCIETY

publish an edition bound in levant, kid lining, silk-sewn; and is really the best book for those who do not want one that is an attempt to condense all human knowledge between its covers. This book, of course, contains only the Bible, "without note or comment." The page is almost the same in size and appearance as the Bagster.

PART II.

BIBLE READINGS.

I.

THE WORD OF GOD.

ITS NAMES.—2 Pet. iii. 2-10; Rom. iii. 2; Acts xiii. 46-49; 2 Tim. ii. 15; Phil. ii. 16; Acts xx. 32; Rom. x. 8, Cf. 17; 1 Cor. ii. 16; 2 Cor. v. 19; Eph. vi. 17; Col. iii. 16.

2 TIMOTHY iii. 15.

WISE UNTO SALVATION.—Isa. lv. 3; Rom. x. 17; John v. 24; vi. 63; Acts xi. 14; James i. 21.

THROUGH FAITH.—Heb. xi. 6; Acts iii. 16; xiii. 38, 39; Rom. iii. 19-26; v. 1.

IN CHRIST JESUS.—John iii. 16, 36; xi. 25; xiv. 6; Acts iv. 12; Eph. ii. 1-10; 2 Tim. i. 12; 1 John v. 9-13.

THE BOOK AND THE PERSON.—(1). The Scriptures testify of Christ, 1 John v. 9; John v. 39, 46; Luke xxiv. 25-27, 44-47; Acts x. 43. (2). The Book is Jesus Christ, written, Cf. Prov. viii. 22-31, and John i. 1-5. He is the Scripture alive and acting, John i. 14. We are therefore "looking unto Jesus" (Heb. xii. 2) when we seek direction from the Word. The Lord manifests *himself* unto us by the Spirit illuminating the Word. John xiv. 20-26; xvi. 12-15.

2 TIMOTHY iii. 16.

ALL SCRIPTURE IS BY THE SPIRIT OF GOD.—2 Sam. xxiii. 2; Acts i. 16; iv. 24, 25; xxviii. 25; 1 Cor. ii. 4, 5, 9-13;

Heb. i. 2, Cf. xii. 25; ii. 1-4; iii. 7; ix. 7, 8; x. 15, Cf. Ps. xl. 6; Jer. xxxi. 33, 34; see also 1 John v. 10, and Rom. viii. 16; 1 Pet. i. 10-12; 2 Pet. i. 21; Prov. xxx. 5, 6; 1 Thess. ii. 13.

AND IS PROFITABLE.—Ps. xix. 7-11; cxix. 1, 2, 18, 162, etc.; Prov. i. 29-33; ii. 1-6; iii. 13-24; Jer. xxiii. 16-29; John xvii. 17; Heb. iv. 12; Deut. v. 28, 29; Josh. i. 1-9; Rev. i. 3.

FOR DOCTRINE.—Deut. vi. 4-9; Ps. cxix. 97-100; Acts xv. 35; xviii. 11, 24-28; Rom. xv. 4; 1 Tim. iv. 6, 13, 16; vi. 3; 2 Tim. iv. 1-5.

FOR REPROOF.—The same Greek word is found in John xvi. 8 (Marg.), and Cf. Acts. ii. 37; Jas. ii. 9; Matt. xviii. 15, and Lk. iii. 19, Cf. Mk. vi. 18. John knew what was written in Leviticus. Accordingly reproof has three phases: (1). Telling one his fault; (2). Convincing of sin; (3). Conviction, as a court term. In (1) and (2) God's Word is a mirror; in (3) it is a sentence. (1). Titus i. 9, 13. Cf. Eph. iv. 14, 15; Titus ii. 15; 2 Tim. iv. 2; ii. 23-25; 1 Tim. v. 20; Rev. iii. 19; Prov. vi. 23; Heb. xii. 5, 6.

(2). John xvi. 8; Rom. iii. 20; vii. 9-13; Gal. iii. 21, 22; 1 Cor. xiv. 23-25.

(3). John viii. 46; Jas. ii. 9; Compare Ps. cxix. 130 and Hos. vi. 4-6 with John iii. 19-21, and Eph. v. 11-13; John xii. 46-48.

FOR CORRECTION.—The same Greek word is found in Lk. xiii. 13; Acts xv. 16; Heb. xii. 12. Correction therefore is: (1). Restoration; Ps. cxix. 9, 133; John xiii. 1-10, Cf. Gal. vi. 1, 2; John xv. 3; Eph. v. 25-27. For illustration compare the reproof Lk. xxii. 61, 62, and the restoration, John xxi. 13-17.

(2). Comfort after chastisement; Ps. xciv. 12; cxix. 50, 54, 67, 92; 1 Thess. iv. 18.

FOR INSTRUCTION IN RIGHTEOUSNESS.—The same Greek word is found in Eph. vi. 4; Heb. xii. 8, 11; and is sometimes rendered discipline (treating as a disciple). Ps. cxix. 7, 11, 104, 105; Prov. iv. 10-13; John viii. 31, 32; 1 Cor. x. 11; 2 Cor. x. 3-6.

2 TIMOTHY iii. 17.

God's purpose in giving us the Scriptures is that the man of God may be

1. PERFECT.—Rom. viii. 3, 4; xii. 1, 2; 2 Cor. vi. 14 to vii. 1; Eph. ii. 10; Col. i. 28; ii. 6, 7, Cf. 2, 3; 1 Thess. iii. 12, 13; v. 23, 24; Heb. x. 19-25; xii. 1, 2; 1 Pet. ii. 21-25.
 2. THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.—Phil. ii. 12-16; iii. 8-15; 1 Thess. i. 9, 10; Titus ii. 10-14; iii. 4-8.
-

THE WORD OF GOD AS RELATED TO BIRTH; GROWTH; FOOD.

I PETER i. 22—ii. 3.

BIRTH.—1 Pet. i. 22; John iii. 1-17. Baptism is a figure of life *through death* (Rom. vi. 3). Regeneration is life *through birth*. Therefore the water of John iii. 5 is not the water of death (baptism), but the water of the world (see references under "For Correction." (1). Restoration), and of life, John iv. 10, 14, 23; xx. 31; Acts v. 20; Jas. i. 18; 2 Pet. i. 4; 1 John iii. 9, Cf. v. 1, 4. (See also "Wise unto Salvation," p. 2.)

THE CONTRAST OF 1 PETER i. 23.—Corruptible Seed, 1 Peter i. 24; Matt. xv. 1-9, Cf. Mk. vii. 1-23; Matt. vii. 21-29. Incorruptible Seed, 1 Pet. i. 25; Ps. cxix. 89; 2 Cor. i. 19-22

2 Pet. i. 20, Cf. Matt. xv. 9, (notice the plural; Col. ii. 22; 1 Tim. iv. 1) with Col. ii. 8; 2 Thess. ii. 15; Jude iii. Three questions for every Scripture: (1). Who speaks? (2). To whom? (3). What? God's rule for hearers and readers of the words of men, Is. viii. 19, 20; Acts xvii. 11; Eph. iv. 11-15 with 1 Cor. xiv. 26-32.

GROWTH.—1 Pet. ii. 1, Cf. 2 Pet. iii. 16, 17; 1 Pet. ii. 2; 2 Pet. iii. 18; Eph. iv. 15; 2 Thess. i. 3, Cf. 1 Thess. i. 6; ii. 13; Luke ii. 40, 52; viii. 11, 15; Acts xii. 24; xix. 20.

THE FOOD.—1 Pet. ii. 2; Heb. v. 11-14, Cf. John xvi. 12, 25; Ex. xii. 8-11, 14, Cf. 2 Cor. v. 7, 8 and John vi. 53-57; Is. lv. 1-3 and John vi. 30-35; Ex. xvi. 12-22; Deut. viii. 1-9; Ps. lxxxi. 13, 16; cxix. 103; Ezek. iii. 3, Cf. Rev. x. 9, 10 and Num. xxi. 4-6; Job xxiii. 12; Jer. xv. 16.

FINALLY.

Col. iii. 16, 17; Eph. vi. 17, 18; Acts xx. 32; 2 Pet. i. 2.

CHARLES M. WHITTELEY.

II.

THE BIBLE.

THE word Bible means *book*; it is the Christian's sacred book; it consists of sixty-six books bound up in one volume, and contains 810,697 words. *Revelation*, another of its names, means to roll back

the veil. A thick veil hides the future from us; the Bible rolls back the veil that we may look into eternity, and behold some of its solemn realities.

It is sometimes called *the Scriptures*, which means the writing in which God has declared His will (it is the covenant, or appointment). From it we learn what is the relation in which God stands to men, and in which men stand to God.

This book has had, and now has, many enemies; no pains have been spared to destroy it from the earth, but the book lives, and is not at all likely to die. If all the books that have been written against the Bible could be collected, and placed in one library, they would occupy two or three thousand times as much space as this one volume does. Many of those volumes have been written by strong-minded and scholarly men, but they have not annihilated the book that was written, for the most part, by unlearned and obscure men, who belonged to the despised nation of the Jews. The volume survives both friends and foes.

The Bible, though written by different pens, has *one* author and *one* plan from beginning to end. In it we see a regularly progressive development of doctrine and truth from Genesis to Revelation. Each

book has some special central truth which it unfolds ; and every book is linked in progressive order with those which go before, and those which follow after. The volume is a ladder of sixty-six steps. Genesis is the first and lowest. Revelation is the last and highest. The first and last books are a good deal alike, as to the subjects treated on, but there is a wonderful contrast in the way they are treated. In Genesis we see man driven away from the tree of life (Gen. iii. 22-24) ; in Revelation man is welcomed back to it (Rev. xxii.) In one we read of the creation of the Sun : in the other that there is no need of the Sun. In Genesis there is great sorrow ; in Revelation all tears are wiped away. In one we have the seed-plot ; in the other the harvest. Genesis is full of buds and blossoms ; Revelation is filled with rich, ripe fruit. It should be deeply impressed on our minds that these sixty-six books are not unconnected writings, held together by the boards of one volume. No ; they are so many parts of one whole, in which the light shines more and more, until the plan of salvation is seen fully unfolded. In Genesis we see man's effort and failure ; in Exodus God's redemption and its consequences ; in Leviticus the redeemed of God are shown how to worship Him ; in Numbers

the redeemed are seen as failing to walk in the high places to which they have been called. Wilderness wanderings are in consequence of backsliding and failure. In Deuteronomy we see the redeemed and backsliding people reclaimed and *reconsecrated* previous to entering into abiding rest. It is a review of the past and a commentary on the other four books. In Joshua we see the redeemed people going *in*, taking possession *of* and resting in the land; but the rest is connected with conflict. The Book of Joshua should be read along with the Epistle to the Ephesians. It has in shadow what Ephesians has in substance, namely, the people of God in the heavenlies, the higher state, the higher life; not on earth looking up to heaven, but, in spirit, in heaven looking down on the earth.

We ought to have a correct idea of the special topic and character of every book in the Bible. We are persuaded that each book has its own leading characteristic, something that is peculiar to itself. The man who pays attention to this will read intelligently and profitably.

Read the Bible right through. What would you know of a friend's letter if you were to read the address one day, the signature the next, and a little in

the middle the third day? Read it right through and you will know the music, the rapture and sorrow, the triumph and tears of the Bible. Read it right through, and you will feel as if you had never read it before. I never heard of a man who read it right through and then said he did not believe in it. Read it all through and it will be sure to get hold of you somewhere; it will then get into the movement and become a necessity of your being; you can not after that do without it.

It is a father's letter to his wayward son, saying, *Come home*. The infinite reluctance with which God gives up man is seen in this book.

Do not vindicate the Bible; let it alone; it needs no buttressing. It has been assailed; still it is there. It has its own work; it starts from its own point; it gives its own message. It comes within the region of our feeling, our sorrow, our need, our imagination. It tells us all we need to know about God and salvation, about self and sin. A true reader is in subjection to the Word. He permits it to be a law to his conscience and a rule to his judgment.

GEO. RODGERS.

III.

HOW TO STUDY THE BIBLE.

OBJECT IN STUDY.—Find Christ, John v. 39; Luke xxiv. 27, 44; Acts xxviii. 23; 2 Tim. iii. 16; John vi. 63; Ps. cxxxviii. 2; John i. 1, 14; John iii. 11-13, 34.

Life by the word, James i. 18-21; 1 Pet. i. 23; Deut. viii. 3; John v. 39; John vi. 63; Ps. cxix. 130.

Growth, Job xxiii. 12; Jer. xv. 16; John vi. 35; Matt. v. 6; 2 Thess. ii. 13; Eph. v. 26.

Power, Isa. xl. 8; Ps. cxix. 89; John xv. 7; Eph. vi. 17; Heb. iv. 12; Rom. x. 17.

Searching in study, John v. 39; 2 Tim. ii. 15.

Dependence on the Holy Spirit, John xv. 13; xvi. 26; Jude xx.; James i. 5; 1 Cor. ii. 9, 10, 12, 13.

With the whole mind and heart, 1 Chron. xxviii. 9; 2 Chron. xv. 2; Isa. xxvi. 3.

Seek light from any who are taught by the Spirit, 2 Peter i. 20, 21; 1 Tim. iv. 13-16.

After such study have clear positive views, 2 Tim. i. 8-13; Ps. li. 12, 13.

Pray before reading.

Read and pray.

Search and pray.

Review and pray.

Hold fast, 2 Tim. iii. 14-17; iv. 7.

Results to be expected from right study: Personality of God, Son, Holy Ghost known in the soul. Fruits of the Spirit in life.

H. M. PARSONS.

IV.

WHAT AND HOW TO PREACH.

MAN A SINNER.—Under condemnation awaiting penalty, Rom. i. ii. iii.

GOD'S REMEDY.—Christ crucified, 1 Cor. ii. 2 ; xv. 3 ; 1 Pet. i. 19, 20 ; Rev. xiii. 8.

(1). Christ crucified the fulfillment of the Word, Gen. iii. 15, 21 ; iv. 4 ; viii. 20 ; xxii. 7, 8 ; xlii. ; Ex. xii. 5-7. The tabernacle and its services explained by the cross ; so the sacrifices and feasts of Leviticus ; so the miracle of Num. xxi. ; so Elijah on Carmel, 1 Kings xviii. ; so prophecies, Isa. liii. The shadow of the cross reaches from Genesis to Revelation. We can take hold of most any verse and lift up the cross from it.

(2). In preaching the cross we show the nature of sin, Luke xx. 13-15 ; John xv. 24 ; xvi. 9 ; Acts iii. 14 ; Acts vii. 52.

(3). Wrath of God against sin, Gal. iii. 13 ; 1 Pet. ii. 24 ; iii. 18 ; Lev. xxvii. 29 ; Ps. xl. 12 ; xxii. 1 ; lxxxviii. 7, 14-16 ; Isa. liii. 4-6, 10.

(4). God's love to the sinner, John iii. 16 ; Rom. v. 6-8 ; iv. 25 ; 1 John iii. 16 ; iv. 9, 10.

(5). God just in justification of those deserving condemnation, Rom. iii. 24-26 ; Isa. liii. 6 ; John v. 24 ; 1 John i. 7 ; Rom. v. 1 ; vi. 6, 7, 22 ; Rom. viii. 1.

PREACH RESURRECTION.—The apostles preached it, Acts i. 22 ; ii. 24, 32 ; iii. 15, 26 ; iv. 10, 33 ; v. 30-32 ; vii. 55, 56 ; x. 40-43 ; xiii. 30-39 ; xvii. 31 ; xxvi. 8-22, 23.

DOCTRINES AND TRUTHS CONCERNING CHRIST PROVED BY IT.—(1). Christ as Son of God, Rom. iv. 4 ; Heb. i. 5.

(2). The promised seed of Abraham, Gal. iii. 16 ; Rom. ix. 7 ; Acts xiii. 32, 33.

(3). The promised son of David, Acts i. 32 ; xiii. 34.

Justification declared by it, Rom. iv. 24, 25 ; v. 1 ; 1 Cor. xv. 17.

Eternal life is Christ's resurrection-life in us, the new birth linked on to Him, John iii. 3, 5 ; Rom. vi. 3-5 ; Rom. vi. 22, 23 ; Gal. ii. 20 ; Eph. i. 19-23 ; ii. 5, 6. All the hopes of the believer centre in the coming resurrection of his own body, of which the resurrection of Christ's body is the promise and type, 1 Cor. xv. 20-23, 49-52 ; 1 Thess. iv. 14 ; Rom. viii. 11, 19-25.

HOW TO PREACH.—Read Luke viii. ix., x., Christ's instructions.

(1). The preacher should be in conscious communion with God, Ps. li. 12, 13 ; Acts iv. 31 ; 2 Tim. i. 14 ; Acts vi. 4 ; 1 Cor. ii. 12, 13.

Peter was praying when he was sent to Cornelius. Paul was praying when the jailor came to him.

"Instant in prayer" should be our motto if we would have power.

(2). Boldness in use of God's word—confidence in our weapon, Rom. i. 15, 16 ; 1 Pet. iv. 11 ; Tit. ii. 15 ; Jer. i. 6-10 (study Jeremiah's experience all the way through upon this point) ; 1 Cor. ii. 3 ; 2 Cor. iv. 8-10 ; 2 Cor. vii. 4-6 ; 2 Cor. xii. 9, 10.

(3). As witnesses—not in worldly wisdom or argument, 1 Cor. i. 17-19 ; 1 Cor. ii. 4, 5 ; 2 Timothy ii. 23-25. Christ as witness, John iii. 11, 32, 33 ; so apostles, Acts x. 39, 41, 42 ; xxii. 14, 15 ; Acts xxvi. 22, 23 ; 2 Tim. ii. 1, 2 ; 1 Tim. iv. 12.

(4). Dependence on the Holy Spirit, Luke xxi. 15 ; 1 Thess. i. 5 ; Acts v. 32.

(5). With sense of responsibility to God, 1 Cor. iii. 9 ; Gal. i. 10 ; 1 Cor. iv. 3, 4 ; 1 Thess. ii. 4, 6.

(6). Adaptation to men, 1 Cor. ix. 20-22 ; xiv. 18-20 ; 1 Cor. x. 32, 33.

Keep in contact with men by engaging in *personal* work. The personal application of the gospel in contact with individuals should go hand-in-hand with preaching to audiences. In this way we keep in sympathy with men, know their needs, and can adapt our public presentations of truth to them. Illustrations, to make the gospel clear, should be freely used, always making them the background of the picture that shows "Jesus only."

(7). In humility, 1 Cor. iv. 10-13 ; Acts xx. 19.

(8). In sincerity, 2 Cor. iv. 1, 2 ; 2 Cor. ii. 17 ; 1 Thess. 3, 5.

(9). In love, 1 Cor. xiii. 1, 7-9 ; 2 Cor. v. 20 ; 1 Thess. ii.

(10). With joy, Luke x. 17 ; Isa. lxiv. 5.

D. W. WHITTLE.

V.

THE FOUR GOSPELS.

IN the four gospels we have four different pictures of Christ: the same Christ in four aspects; the garden of Eden was watered by *one river*, which, when outside of Eden, was divided into four rivers which

ran in different directions, and watered the country. In Revelation one river of the water of life is seen coming out from the throne of God. The Christ of the gospel is the gospel, is the true water of life, and this river is divided into four rivers, and every river is full of water, full of Christ. We have the Matthew river, the Mark river, the river of Luke, and the river of John. We need the four gospels, the Acts, and the Epistles to give us a whole Christ. In Matthew Christ is seen as the King, the royal law-giver; in Mark He is seen as the mighty worker, the servant of God ever obeying His laws, and as the servant of man ever ministering to his need. In Luke Christ is seen as the friend of man, as a brother; and in John He is seen as the Son of God, as the divine One. No man can understand Christ who does not study Him as seen in all the gospels. Matthew's is the Hebrew gospel; it shows how the Old Testament ripened into the New; how the New grew out of the Old; it is a history of the fulfillment of that which was spoken by the prophets. It is the gospel of the kingdom; and the Sermon on the Mount gives us the principles on which Christ will govern His kingdom. If you desire to know how to live as a loyal subject of Christ's kingdom, read and study this gospel. It is

the gospel of rejection; in it we see how the Jews rejected their King, for which they lost their national life, and were driven into all nations, in which they now lie buried. Nationally they will have a resurrection, and, as a nation, they will yet receive Christ as their King. Until then the gospel of Matthew will never be fully understood by them.

Mark has given us the gospel of action, rapid, vigorous, vivid; with swiftness of movement we are borne along from one great event to another; power for service is the characteristic of this gospel. If you want to know how to serve God acceptably, read and study the gospel of Mark; consider Christ as the faithful servant, and try to imitate Him. It is interesting and instructive to compare this gospel with the others, and to observe what Mark omits and what he adds. Between this and the other gospels there is a great difference. Mark does not give His genealogy nor the story of His wonderful birth; neither does he make any reference to Bethlehem. All this is in place in Matthew, and would be out of place in Mark. His childhood at Nazareth is mentioned in Luke, but it is omitted in Mark. Jōhn makes reference to His pre-existence and His divine glory, but Mark never refers to anything of this kind.

Mark does not give us the Sermon on the Mount; only gives us four miracles, and records no long discourse. He notices what Christ did as a servant rather than what He said as a teacher.

Luke's gospel was written for the Gentiles, the preface is addressed to a Gentile convert, and the writer is supposed to have been a Gentile Christian.

He tells us a good deal about His birth, His human relations, His infancy and boyhood. All this is in keeping with the design of his gospel, for it is the gospel of humanity. Here Christ is seen as a man amongst men, as a human friend, a real brother. If I want to know how I am to live, as a man among men, as in the world, but not of the world, I turn to the gospel of Luke, and try to be like Christ as I see Him in that human gospel. Men generally prefer this gospel to the other three. They feel they can understand the Christ of this gospel, for He comes near to them and makes Himself one of them. Those who like to tell nice stories to children go to this gospel for them. In reading this gospel one feels that God has come close to us in Christ. As I read it I feel that God touches my heart, and with the bands of a man He is drawing me close to Himself. It is Christ as seen in Luke that wins our heart's best

love and secures our trust. He is as I see Him here the object of my adoration and delight. Study Christ as you see Him in this gospel. Our trust is not in a creed we learn nor in a scheme of salvation which we are taught, but in a person we *know*. Those know Him best, love Him most, and take on most of His image, who are most occupied with Him as seen in this gospel.

In the gospel of John He is manifested as the eternal word, the only begotten Son of God. This gospel tells of the Godhead of Jesus Christ. Read Luke and John together, for John is the counterpart of Luke, the gospel of Christ's humanity. In Luke He is seen as the Son of man, in John as the Son of God. In Luke Jesus comes down into man's circumstances, so that He may show us how much He loves us, and that He may supply our need. In John we see Him drawing men up to Himself, from among the lost race. You could spend hours in looking up the names and titles of Christ as found in this gospel. They will give you much food for thought. There He is seen as the Word, the Creator, the Light, the Lamb, the Manna, etc., etc.

This gospel contains no parables. In this it is unlike Matthew and Luke; they have recorded many

parables. John has recorded eight miracles, and six of these are not found in any other gospel.

The glory of Christ is seen in this gospel as it is seen in no other, and John is careful to let us know that God gave Him glory that He might give it to His people.

It will be found exceedingly instructive to consider the writers themselves, as well as the gospels they have written. If you look closely into this subject you will find that the view each writer has taken of Christ has something to do with his own personal character. Each vessel was prepared for the particular truth that was to be put into it.

Matthew was by birth a Jew and by office a publican. He was an officer in the great Roman Empire. Just the man to write about the kingdom of God, and of Christ as the King. Mark was Paul's servant (2 Tim. iv. 11). He could more than the others appreciate the perfection of Christ's service. He was the man to write the gospel in which He is seen as a servant. Matthew always thought of Christ as a King. Mark thought of Him as a servant rather than ruling. Luke was the friend and traveling companion of Paul. His gospel has been called the Pauline gospel, because it was doubtless prepared in

Paul's society. He was a physician, and he has told us much about Christ as the healer. John's contemplative spirit fitted him to write about the glory of Christ.

The old fathers used to say that the four faces of the living creatures represented Christ as now seen in the gospels. In Matthew He is the Lion; in Mark He is the Ox; in Luke He is seen as the Man; and in John as the Eagle, which soars above all the others.

GEORGE RODGERS.

VI.

EPISTLE TO THE EPHESIANS.

THIS epistle, which is the Holy of holies of the New Testament, takes higher ground than any other epistle. It does not, like the letter to the Romans, describe man's ruin by sin, neither does it talk about justification by faith; and it says nothing about the second coming of Christ to receive His people into the everlasting kingdom. It addresses the faithful in Christ *as in the kingdom*, blessed with all-spiritual

blessings in the *heavenly places*. The expression, "heavenly places," which occurs four times in this epistle (i. 3, 20; ii. 6; iii. 10) and is not found in any other of Paul's epistles, he uses to show that the believer's true position is that of assured pardon and settled peace. The epistle was written to set forth the calling, dignity, and responsibility of the people of God.

Here the people of God are seen, not standing on the earth and looking up to heaven, but in heaven and looking down on the earth, from which they have been redeemed, and out of which, in spirit, they have been taken. They are still in the world, but they are no longer of the world; they live above it, in the heavenly places: theirs is the higher life.

The expression "heavenly places," or, more correctly rendered, *heavenlies* (see margin), occurs in vi. 12, but there it has another meaning, and is used for another purpose; the passage has reference to the wicked spirits in the aerial regions, to that great mysterious kingdom of bad spirits, which is made up of various agencies under one supreme head, to that wonderful confederation which opposes all that is good on the earth. Having such foes to fight, the

Christian should be getting empowered in the Lord, and in the strength of His might, to stand against the strategies of the adversary.

Our epistle is divided into two equal parts: The first three chapters are filled with doctrinal statements; the second three chapters are filled with precepts, and every precept is based upon some doctrinal statement that is found in the first division of the book. In this way privilege and responsibility are linked together. What God has joined let no one try to separate. The first three chapters, if separated from the last three, will make you antinomian; the last three, separated from the first, will make you a legalist. Many of us are *one-sided* Christians. To prevent this evil—and it can be prevented—read the whole Bible, every book in the Bible, and every part of every book. This will save you from one-sidedness; it will make you a full man, a rounded out Christian.

Will you now turn with me to the fifth verse of the first chapter of our epistle. Here the privilege enjoyed is that of sonship. Turn now to the first verse of the fifth chapter, and you will find, based on this privilege, the duty of following or imitating God, as children beloved.

In the seventh verse we read of the forgiveness of sins as the privilege enjoyed. The corresponding duty is found in iv. 32, where the Christians are commanded to forgive one another in the same way as God has forgiven them.

In the thirteenth verse we read that believers are sealed by the Holy Spirit, and in iv. 30, Paul says to those sealed ones, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Turn to i. 17, 18. The subject is *light*, light given to the believer, and in v. 8, those who have received light are commanded to walk as *children of the light*. To have light is one thing; to walk as children of the light is another thing; it is, indeed, a blessed thing to have grace to walk up to the light we have.

In ii. 4, 5, we read how God has loved us, and in v. 2 we are exhorted to walk in love.

In ii. 13 we read that those who were far off are brought nigh, and in iv. 17 such are exhorted not to walk like the heathen.

Ch. ii. 15 shows that God has made His people *one*, and in iv. 3 they are exhorted to keep the *unity* of the Spirit.

The doctrines and precepts of this epistle are

about equal. It will pay to seek them out and link them together.

GEORGE RODGERS.

VII.

THE EPISTLE TO THE HEBREWS.

THIS interesting epistle was written about twenty-five or thirty years after the death and resurrection of Christ and ten or fifteen years before the destruction of Jerusalem. To understand it we must put ourselves, in imagination, in the position the Hebrew Christians were in at that time. The wicked Nero was at the head of the Roman Empire, and all Jews were his subjects. Jewish hatred of foreign rule was daily becoming more intense, and many of their leading men had determined to shake off Rome's galling yoke or die in the attempt. The current of revolution had set in; the people were ready for revolt; but the Christian teachers were holding back their followers from that current. This caused the Jews to hate and persecute all Christians, believing that they took sides with their heathen oppressors. They

cast them out of their synagogues; would not permit them to enter the Temple at Jerusalem, not even the Court of the Gentiles, and cut them off from all the religious privileges of the nation. We can't fully understand the very trying circumstances in which these Hebrew Christians were placed. For by becoming Christians they had lost all their sacred rights and privileges, and were treated as infidels and apostates. All this caused some of the weaker ones to falter; they thought they had lost everything; and they were almost ready to turn back to the Jewish religion. This epistle was written to prevent them from falling away from the gospel, and to encourage them to bear the reproach to which the Cross of Christ had exposed them.

The writer, who, I think, was Paul, enters most lovingly into all their difficulties, and shows them the folly of looking only on one side of the subject. He desires them to think, not merely of what they have lost, but also of what they have gained, by becoming Christians. He weighs their gains against their losses, and shows their gain to be unspeakably greater than the loss; for the glory of the new covenant, in which they then stood, was much greater than that of the old, which they had left. They still

possessed all that was real, substantial, and abiding. They had lost the Temple sacrifices, but in the great Lamb of God they had the true sacrifice, the one to which all the others had pointed. They had an altar, a temple, and a royal high-priest, who had been exalted to the right hand of the Father. If they had lost an earthly Jerusalem they had obtained another, a better, a newer; and if they were no longer regarded as citizens of Jerusalem, they were citizens of the heavenly city, the New Jerusalem. The same God who had spoken to their fathers was speaking to them, and giving them in Christ a far more perfect revelation of Himself than could be found in Jewish rites or Jewish scriptures.

From their past history he shows that the golden thread of faith and the scarlet thread of reproach are always seen side by side. He refers to Abel, Moses, Noah, and to many others who had suffered for the truth; and shows that if they endured so much, the Hebrew Christians need not be surprised at the reproach which had fallen on them for Christ's sake. The epistle is an earnest exhortation to cleave to Christ, the great high-priest; to the true and real worship of God, to be steadfast, patient, and hopeful.

The central thought of the epistle is the glory

of the new dispensation ; contrasted with and excelling that which had become old, and was just passing away. This thought he is expanding more and more all through. At the same time it is eminently practical. Exhortations are found everywhere. He never loses sight of the dangers and needs of his brethren, nor fails to make a loving application of the truth to their consciences and their lives. Out of the writer's full and overflowing heart there flows a beautiful stream of consoling and instructive truth. It is a doctrinal treatise, grand and massive, constantly interrupted by the most fervent and affectionate admonitions, warnings, and encouragements. Its language is glowing and stately, much like that of the latter part of Isaiah. It is majestic, attractive, and solemn.

The key-word of this epistle is "BETTER." It occurs nine or ten times (i. 4 ; vi. 9 ; vii. 7, 19 ; viii. 6 ; ix. 23 ; xi. 16, 40 ; xii. 24). In the first chapter he shows that Christ is *better* than the *angels*. In the second, he shows that though *better*, He was made *lower* than the angels (7, 9). The teaching of the third chapter is that Christ is *better* than Moses. In the fourth He is seen to be *better* than Joshua. From the fifth we learn that His priesthood was *bet-*

ter than Aaron's. The sixth tells us that the new dispensation is *better* than the old was. In the seventh Christ is contrasted with Aaron, and shown to be the greater. In the eighth more is told us respecting the two covenants, and the new is shown to be *better* than the old. From the ninth and tenth chapters we learn that the work which Christ is now doing is *better* than any work that was done in the former dispensation. The eleventh chapter is all about faith and its fruits; that chapter is a little book of Martyrs. The twelfth and thirteenth are filled with solemn exhortations. An anticipation of eternity breaks through those chapters, and, indeed, through the whole epistle.

The words "*Let us*" occur twelve times (iv. 1; ii. 14, 16; vi. 1; x. 22, 23, 24; xii. 1, 28; xiii. 13, 15). You will do well to look them up, and notice the connection in which they stand in those twelve places. Do the same with the word "*once*," which occurs nine times. Taken in its connection it is found to be most instructive (vii. 27; ix. 7, 12, 26-28; x. 2, 10; xii. 27). "*We have*," are precious words, which occur five times (iv. 14, 15; v. 11; viii. 1; xiii. 10). They show how very rich the Christian is in all that is real.

In four places Christ is said to be *sat down* (i. 3;

viii. 1 ; x. 12 ; xii. 2). To sit down means that the work which was given Him to do was finished. In some respects Christ is now sitting down, in others He is still standing. But one part of His work—suffering for sin—is all finished ; as to that, Christ is sat down ; but there is another part of His work—His intercession—which still remains unfinished ; as to that He is standing.

No man can read this epistle as it ought to be read—prayerfully, and with a desire to be benefited—without getting exalted views of Christ ; the sufficiency of His one great sacrifice ; the efficacy of His intercession ; the superiority of the New Covenant ; the blessedness of a life of faith ; the high privileges of Christians. It is the Holy Ghost's commentary on the books of Moses. It gives a full explanation of the types of the Old Testament, and it makes an application of their great truths. The Old Testament is a lock with many mysterious wards ; this epistle is the key that fits those wards, opens the door, and reveals Christ in all His moral loveliness and glory. It gives the greatest encouragement to constancy and perseverance, and it contains some terrible denunciations against apostasy. To those who can endure the cross, it gives the sweetest con-

solation. It would pay you well to spend three months in the prayerful study of this precious epistle.

GEO. RODGERS.

VIII.

THE GOVERNMENT OF GOD.

ITS principles are embodied in facts, or in practical precepts.

HE JUDGES ACCORDING TO EVERY MAN'S WORK, Deut. x. 17 ; 2 Chron. xix. 7 ; Rom. ii. 11 ; Gal. ii. 6 ; Eph. vi. 9 ; Col. iii. 25 ; 1 Pet. i. 17.

He controls what seems most accidental, Jer. xxxviii. 7-13 ; Acts xvi. 23.

He brings about His ends by means apparently trifling or contradictory, 1 Sam. ix. 3, 15, 16 ; Judges vii. 13-15.

He even makes the wicked the instruments of His will, Neh. xiii. 2 ; Acts ii. 23.

He forgives and is ready to forgive, Dan. ix. 24 ; 2 Chron. vii. 14.

He hears and answers prayer, 2 Chron. xxxiii. 12, 13 ; Gen. xxiv. 12.

He marks the motives of men, as in the case of Lot's wife and Joash, Gen. xix. 26 ; 2 Kings xiii. 9.

He chastises them whom He most loves, as in the case of Moses, David, Hezekiah, Num. xx. 12 ; 2 Sam. xxiv. 11, 15 ; 2 Chron. xxxii. 25.

He preserveth the righteous, and none that trusteth in Him shall be desolate, 1 Sam. xv. 37 ; Phil. iv. 12, 18.

Arranged by JOSEPH ANGUS, D.D.

IX.

JESUS, THE CHRIST.

THAT our Lord Jesus Christ is the promised Messiah is proven by the exact correspondence with prophecy of many events in His earthly history.

IT WAS FORETOLD THAT : (1). He should be born of a virgin, Isa. vii. 14. Fulfilled, Matt. i. 21-25.

(2). He should be born at Bethlehem, Mic. v. 2. Fulfilled, Luke ii. 4-7.

(3). He should be betrayed, Zech. xi. 12, 13. Fulfilled, Matt. xxvi. 14, 45, 46 ; xxvii. 3-10.

(4). His followers should be scattered from Him, Zech. xiii. 7. Fulfilled, Mark xiv. 50.

(5). He should be buffeted, scourged, spit on and mocked, Isa. l. 6 ; Ps. xxii. 7. Fulfilled, Matt. xxvi. 67, 68 ; xxvii. 26.

(6). He should be rejected of men, Ps. ii. 1 ; Isa. liii. 3. Fulfilled, Matt. xiv. 64.

(7). He should be crucified, Ps. xxii. 16. Fulfilled, Matt. xxvii. 35.

(8). Vinegar to drink should be given Him, Ps. lxix. 21. Fulfilled, Matt. xxvii. 34.

(9). He should be alone in dying for sin, Ps. xxii. 16 ; Isa. lxiii. 3-5. Fulfilled, Rev. xix. 15.

(10). His clothes should be divided by lot among His crucifiers, Ps. xxii. 18. Fulfilled, Mark xv. 24.

(11). His sepulture should be a peculiar one, Isa. liii. 9. Fulfilled, Luke xxvii. 60.

(12). His body should not undergo corruption, Ps. xvi. 10. Fulfilled, Acts ii. 31 ; xiii. 35-37.

(13). He should rise from the dead, Ps. xvi. 8-10. Fulfilled, Acts ii. 23, 32.

(14). He should ascend to heaven, Ps. lxviii. 18. Fulfilled, Acts i. 9-11 ; Luke xxiv. 51.

(15). Blessed results should follow His ascension, Ps. lxviii. 18. Fulfilled, Acts, ii. 3 ; Eph. iv. 11, 12.

Thus did the prophets testify of Him as the Messiah, and thus in His life, death, resurrection, and ascension to heaven, was that testimony corroborated ; all composing a mass of spiritual evidence, amounting to a moral demonstration, that Jesus is indeed the Messiah, The Christ, and behold how, after His resurrection, He gently, yet lovingly, upbraided some of His disciples for their blindness and unbelief (Luke xxiv. 25-35).

SAMUEL HART.

X.

SEVEN PROOFS OF CHRIST'S DIVINITY.

1. He is called God. Cf. Ps. xlv. 6, 7, with Heb. i. 8, 9; Isa. ix. 1-6, with Matt. iv. 12-16; Isa. xl. 3; liv. 5; Zech. xiv. 5; Matt. i. 22, 23; John i. 1; x. 33; xx. 28; Rom. ix. 5; 1 Tim. iii. 16; Tit. i. 3; ii. 13; 1 John v. 20.
2. He is called the Son of God in a sense that implies sameness of nature with the Father. Cf. Ps. ii. 7, with Acts xiii. 33; Matt. iii. 17; xvi. 16; xvii. 5; xxvii. 54; Mark iii. 11; v. 7; xiv. 61, 62; Luke i. 35; x. 22; John i. 18, 34, 49; iii. 18; v. 25; vi. 69; ix. 35, 36; x. 36; xi. 4, 27; xix. 7; xx. 31; Acts viii. 37; Rom. i. 4; viii. 3; 1 Cor. i. 9; 2 Cor. i. 19; Gal. ii. 20; Eph. iv. 13; Col. i. 13; Heb. iv. 14; 2 Pet. i. 17; 1 John i. 3, 7; ii. 22-24; iv. 9, 10, 14, 15; v. 5, 10, 13; Rev. ii. 18.
3. He is called Lord in a way that proves His infinite superiority to all creatures, Matt. xii. 8; xx. 30; xxii. 43-45; xxiv. 42; Mark v. 19, 20; ix. 24; xvi. 19, 20; Luke iii. 4; ix. 59-62; x. 17; xiii. 25; xxiii. 42; John i. 23; xi. 21, 22; xiii. 13; Acts i. 24; ii. 36; v. 14; vii. 59; ix. 6, 13; x. 36; Rom. i. 3; iv. 24; vi. 23; xiv. 8; 1 Cor. i. 3; viii. 6; xii. 3; 2 Cor. v. 10, 11; Gal. vi. 14; Eph. iii. 11; Phil. ii. 11; Col. ii. 6; iii. 24; 1 Thess. iii. 13; 2 Thess. i. 8, 9; 1 Tim. i. 2; 2 Tim. i. 2; Tit. i. 4; Phil. 3; Heb. ii. 3; James i. 1; 1 Pet. i. 3; 2 Pet. i. 11; 2 John 3; Jude 14; Rev. xix. 16. The title of Lord is applied to Him more than five hundred times in the New Testament.
4. He is declared to be equal with God, John iii. 35; v. 17, 23; x. 30, 38; xii. 45; xiv. 9, 11; xv. 23, 24; xvii. 5, 21, 23; Phil. ii. 6; Col. i. 15, 19; ii. 9; Heb. i. 1-3; 1 John ii. 21, 23, 24; Rev. iii. 21.

5. He performs the works of God; (1) in creating, John i. 3, 10; Eph. iii. 9; Col. i. 16; Heb. i. 10; Rev. iii. 14; (2) in preserving and upholding, Col. i. 17; Heb. i. 3; (3) in forgiving sins, Mark ii. 5, 10; Luke vii. 48-50; Acts v. 31; (4) in imparting everlasting life, Luke xxiii. 42, 43; John x. 25, 40; vi. 47; x. 10, 28; xvii. 2; (5) in bestowing the Spirit and all spiritual blessings, Luke xvii. 5; xxiv. 49; John xiv. 13; xv. 26; 1 Cor. i. 4-6; Eph. iv. 7; Phil. iv. 13, (6) in raising the dead, John v. 21, 25-29; vi. 40; xi. 25; Phil. iii. 21; 1 Thess. iv. 16; (7) in judging the world, Matt. vii. 22; xvi. 27; xxv. 31; John v. 22, 27; Acts x. 42; xvii. 31; Rom. ii. 16; xiv. 10; 2 Cor. v. 10; 2 Tim. iv. 1; Rev. i. 7; xxii. 12.
6. He possesses the attributes and perfections of God, for (1) He is said to be eternal, Mic. v. 2, Cf. with Matt. ii. 6; John i. 2; viii. 56, 58; xvii. 5, 24; Acts iii. 15; Heb. i. 11, 12; Rev. i. 17; xxii. 13; (2) Omnipresent, Matt. xviii. 20; xxviii. 20; John iii. 13; Eph. i. 23; (3) Omniscient, Matt. ix. 4; xii. 25; Mark ii. 8; Luke vi. 8; ix. 47; x. 22; John i. 48; ii. 24, 25; xvi. 30; xxi. 17; Rev. ii. 23; (4) Omnipotent, Matt. xxviii. 18; John v. 17; x. 18; 1 Cor. i. 24; Col. i. 17; ii. 10; Heb. vii. 25; Rev. i. 8; (5) Unchangeable, Heb. i. 11, 12; vii. 24; xiii. 8; (6) Infinitely wise and loving, 1 Cor. i. 24; Col. ii. 3; Eph. iii. 19; (7) Sinless, Mark x. 18; John viii. 29, 46; xiv. 30; Heb. vii. 36; 1 Pet. ii. 22; 1 John iii. 5.
7. He claimed and received divine worship. Cf. Ex. xx. 3; Matt. iv. 10; Acts xiv. 14; Rev. xix. 10, with Matt. ii. 2, 11; ix. 18; xiv. 33; xv. 25; xx. 20; xxviii. 9; Luke xxiv. 52; John ix. 38; xx. 28; Acts vii. 59; Phil. ii. 10; Heb. i. 6; Rev. v. 9-14; 2 Cor. xiii. 14; Rom. i. 7, and the beginning of all the epistles.

If such a being is not God, there is no God; but blessed be His name forever and ever, the believer is

hanging his interests for time and for eternity upon the arm of One who is Almighty, and who by Himself purged our sins. Love can not stoop lower than when He descended to the cross; love can not rise higher than when it lifts us to His throne.

J. H. B., in "*The Truth*."

XI.

SEVEN GRAND FACTS ABOUT THE BLOOD.

I. IT MAKES ATONEMENT FOR THE SOUL. Lev. xvii. 11.

Let us specially note that God, blessed be His holy name, has graciously *given* us the blood of His own beloved Son to make an atonement for our guilty souls, so that, instead of our sins being before Him, He has that precious blood which has put them all away forever. "Hallelujah!"

II. IT FORMS THE BASIS OF THE PROCLAMATION OF THE RIGHTEOUSNESS OF GOD TO THE WORLD, AND OF ITS APPLICATION TO THE BELIEVER. Rom. iii. 24-26.

How precious is this for the poor guilty, sin-bur-

dened soul! God can righteously forgive us all our sins, and count us perfectly righteous, if we simply believe in Jesus. Such is the efficacy of the blood of Christ! Such is the virtue of His peerless name! May we not again exclaim, "Hallelujah!"

III. IT IS THE MERITORIOUS GROUND OF OUR JUSTIFICATION. Rom. v. 8, 9.

IV. THROUGH IT WE HAVE REDEMPTION. Eph. i. 5-7; Col. i. 14.

V. BY IT WE HAVE A PERFECTLY PURGED CONSCIENCE. Heb. ix. 13, 14.

What a priceless treasure is here! The guilty, agonized conscience perfectly purged, divinely tranquilized!

VI. BY IT WE HAVE ACCESS INTO THE HOLIEST OF ALL. "Having therefore, brethren, *boldness to enter into the holiest by the blood of Jesus.*"

We come into the presence of God in all the efficacy and value of the blood of His own Son; and He welcomes us as He welcomes the One in whose name we come.

VII. BY IT WE ARE CLEANSED TO WALK IN THE LIGHT AS GOD IS IN THE LIGHT. 1 John i. 7.

The light of the Divine presence makes manifest that there is not a speck or a stain of sin upon the

person of the believer. The blood of Jesus makes us as clean as the throne of God can demand.

Reader, what say you to these seven grand facts about the blood? Do you know them for the peace and blessing, rest and comfort of your own soul?

C. H. M., in "*Things Old and New*."

XII.

THE PRECIOUSNESS OF OUR LORD.

THE LORD JESUS IS PRECIOUS TO HIS PEOPLE.

1. IN WHAT HE IS: (1). The God-man mediator, John i. 1-4; 2 Tim. ii. 5.
 - (2). The sinless one, Heb. iv. 15.
 - (3). "Mighty to save," Is. lxiii. 1; Heb. vii. 25.
2. IN WHAT HE DOES FOR THEM: (1). Enlightens them savingly, John iii. 2.
 - (2). Atones for their sins, Is. liii. 4-6; Matt. xx. 28.
 - (3). Intercedes for them, Rom. viii. 34.
 - (4). Rules over all things for their good, Matt. xxviii. 18.
3. IN WHAT HE PROMISES THEM: (1). Comfort in trials, Is. xli. 9, 10; xliii. 1-3.
 - (2). Cleansing, John xv. 2; Is. i. 18.
 - (3). Victory over self, sin, the world and Satan, Rev. xi. 12; 1 John ii. 14; 1 John v. 14.
 - (4). An inheritance in heaven, Rom. viii. 17; 1 Pet. i. 4.

APPLICATION: (1). Is the Lord Jesus precious to you? 1 Pet. ii. 7.

(2). How do you know it? 1 John iv. 19; 2 Cor. v. 14.

(3). How do you show it? John xiv. 21, 23.

SAMUEL HART.

XIII.

CHRIST IN FIRST CORINTHIANS.

THIS is the only chapter in all of St. Paul's epistles which does not directly mention the Lord Jesus in one or more of His names and titles. But this is really no exception to the rule, for he here draws a portrait of his Master, so exquisite in coloring and so lovely in its lineaments, no one can fail to recognize the striking likeness even without the name attached. It is a beautiful picture of love which is here set over against the tongues of men and of angels, prophecy, mysteries, knowledge, faith, the gift of goods, and the surrender of the body to be burned, as superior to them all. But our Saviour combined both classes and descriptions of excellencies, and united them in a wonderful way in His single person.

1. HE SPOKE WITH MORE THAN THE TONGUES OF MEN AND OF ANGELS. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary," Is. l. 4; Matt. vii. 28, 29; Matt. xiii. 54; Luke iv. 22; John vii. 15, 46.
2. HE HAD THE GIFT OF PROPHECY. "Take ye heed; behold, I have foretold you all things," Mark x. 33, 34; xiii. 23; Matt. xxiv. 25; Luke xxi. 24.
3. HE UNDERSTOOD ALL MYSTERIES AND KNOWLEDGE. "In whom are hid all the treasures of wisdom and knowledge," Col. ii. 3; 1 Cor. ii. 6-8.
4. HE HAD ALL FAITH. "Looking unto Jesus, the author and finisher of faith," Heb. xii. 2; Gal. ii. 16; John xviii. 11.
5. HE BESTOWED ALL HIS GOODS TO FEED THE POOR. 2 Cor. viii. 9; Matt. xiii. 44-46; Luke ix. 58.
6. HE GAVE HIS BODY TO BE BURNED. Ex. xii. 8; Lev. i. 9; Phil. ii. 8.
7. HE SUFFERED LONG. Luke ix. 54, 55; John xiii. 1; Matt. xvii. 17.
8. HE WAS KIND. Matt. xi. 28; ix. 36; Luke xxiii. 43.
9. HE ENVIED NOT. John xvii. 22, 23; Luke ix. 49, 50.
10. HE VAUNTED NOT HIMSELF. Phil. ii. 7; John v. 31.
11. HE WAS NOT PUFFED UP. Matt. xi. 29; John v. 41; viii. 54.
12. HE DID NOT BEHAVE HIMSELF UNSEEMLY. Mark vii. 37; John viii. 29, 46; xiv. 30.
13. HE SOUGHT NOT HIS OWN. John v. 30; Rom. xv. 3.
14. HE WAS NOT EASILY PROVOKED. 1 Pet. ii. 23; Matt. xxvi. 52.
15. HE THOUGHT, OR AS THE WORD OUGHT TO BE RENDERED, IMPUTED, NO EVIL. 2 Cor. v. 19; John iii. 17.
16. HE REJOICED NOT IN INIQUITY. Mark iii. 5; John ii. 15-17.
17. HE REJOICED IN THE TRUTH. Luke x. 21; John xiv. 6.

18. HE BORE ALL THINGS. Matt. viii. 17; Heb. xii. 2.
 19. HE BELIEVED ALL THINGS. Luke xvii. 4, 5; Matt. xviii. 22.
 20. HE HOPED ALL THINGS. John xii. 32; Ps. xxii. 9.
 21. HE ENDURED ALL THINGS. Luke xxiii. 34; Matt. xxvi. 42.
 22. HE NEVER FAILS. Heb. xiii. 5, 6; Rev. i. 17, 18.

"Hallelujah! what a Saviour."

J. H. B., in "*The Truth*."

XIV.

THE SECOND COMING OF THE LORD JESUS.

MATTHEW xxiv. 44.

THE first coming of our Lord was the opening of His actual work of redemption, as His second coming will disclose its final consummation.

I. What is needful in order to be *ready* for His second coming.

- I. KNOWLEDGE THAT HE IS TO COME: (1). Himself announces it, Matt. xxiv. 30, 31.
 - (2). Two men at His ascension declare it, Acts i. 10, 11.
 - (3). Paul teaches it, 2 Thess. i. 7-10.
 - (4). The *belief* that He is to come. If not believed, no preparation will be sought, Matt. xxiv. 48-51.
 - (5). An earnest longing for it, Phil. iii. 20; 2 Pet. iii. 14.

2. FOR WHAT PURPOSES IS HE TO COME? (1). To root out of His kingdom all things that offend, Matt. xiii. 37-43.

(2). To lift the curse off the earth and to restore it to pristine beauty and fruitfulness, Is. lxxv. 17-25; Rom. viii. 19-23; 2 Pet. iii. 13; Rev. xxi. 5.

(3). To raise the dead saints, 1 Cor. xv. 23; 1 Thess. iv. 16; Rev. xx. 4-6.

(4). To change the living saints from mortal to immortal, 1 Cor. xv. 51-53.

(5). To perfect His millennial reign (see Is. ii. 2-5; Rev. xx. 4-6). O Happy Day! O Golden Age! When shall thy bright dawn flash in glory on our sin-ruined world!

SAMUEL HART.

XV.

THINGS WORTH KNOWING.

OUR STATE BY NATURE. Rom. vii. 18.

The purpose for which Christ was manifested, 1 John iii. 5. Christ Himself, John vi. 6, 9 (the words *are sure*, should have been rendered, *know*), John x. 14; 2 Tim. i. 12.

The Holy Spirit, John xiv. 17.

God the Father, John xvii. 3; 1 John ii. 13.

The grace of Christ, 2 Cor. viii. 9.

The love of Christ, Eph. iii. 19.

Christ risen, John xxi. 12; Rom. vi. 9; 2 Cor. iv. 14.

The way of Justification, Gal. ii. 16.

That we have passed from death unto life, 1 John iii. 14.

That our old man was crucified with Christ, Rom. vi. 6.

Our election of God, 1 Thess. i. 4.

That we have eternal life, 1 John v. 13.

The mysteries of Christ's kingdom and providence, Matt. xiii. 11; John xiii. 7.

That tribulation leads to patience and experience and hope, Rom. v. 3.

That all things work together for our good, Rom. viii. 28.

That if death comes we have a house in heaven, 2 Cor. v. 1, 8.

That resurrection awaits us, John xi. 24.

That in the last days perilous times shall come, 2 Tim. iii. 1.

That the day of the Lord cometh as a thief in the night, 1 Thess. v. 2.

That Christ our life shall appear, 1 John iii. 2.

That in heaven we have a better substance than on earth, Heb. x. 34.

J. H. B., in "*The Truth*."

XVI.

THE SPIRIT AND CHARACTER OF CHRISTIAN WORKERS.

1. They are sons—sons of God, Luke ii. 49; Gal. iv. 67; 1 John iii. 1-3; iv. 17.
2. They labor "in the Lord," Rom. xvi. 3, 9, 12; 1 Cor. xv. 58; Eph. ii. 10; 2 Tim. ii. 1-3; and in a priestly way, Heb. xiii. 10; Acts xiii. 2; Rom. xii. 1; 1 Pet. ii. 9.

3. They are great in humble, childlike service, Matt. xx. 25-28; xxiii. 8-12; Phil. ii. 1-11; Mark ix. 33-37; Luke ix. 48; x. 21, 22; xxii. 24-30; John xiii. 12-17.
4. They know God is, however, more glorified in their salvation than in their greatest service, Luke x. 17-20.
5. They confess all results are due to God, who owns the laborers and their work, and is sovereign in all, Luke xvii. 10; Matt. xx. 1-16; 1 Cor. iii. 5-9; xv. 10; 2 Cor. iv. 7.
6. They know personal love to the Lord, and the desire to be with Him is more pleasant to Him than giving alms to the poor or edifying saints, Mark xiv. 6-9; Phil. i. 21-26; John xiv. 1-3; xvii. 24; Rev. xxii. 20, 21.
7. They are watchful and ever at work until the Lord comes, Matt. xxiv. 43-51; Mark xiii. 33-37; 2 Tim. iv. 1, 2.
8. Until He comes they remember they are doing His work; and keep in mind the spirit and mission of the gospel, John xvii. 15-19; Luke iv. 18, 19; ix. 54-56; xix. 10; xv. 1-32; Gal. vi. 2, 10; 1 Pet. ii. 21-23; iv. 14; Matt. v. 13-16; Luke xiv. 34, 35.
9. They seek no reward from men, and claim no merit or ground of authority or power in themselves, Acts iii. 12; John v. 44; vii. 18; xvi. 30; 1 Pet. v. 1-4.
10. They rejoice in each other's gifts, 1 Cor. iii. 21-23.
11. They have forsaken all, and trust God for all, Luke v. 11; viii. 3; Matt. vi. 33; Luke x. 7; 1 Tim. v. 18; 1 Cor. ix. 11.
12. They go about their work at once and say little about themselves. (See the words "forthwith," "immediately," "straightway" in Mark, and the few parables in that gospel of the servant, and the abrupt opening of this gospel.)

THE EQUIPMENT OF THE CHRISTIAN WORKER: (1). The power of the Holy Spirit, Luke i. 16; iii. 21-23; xxiv. 49; Acts i. 8; x. 38; Eph. iii. 20; 1 Cor. ii. 4, 5; 2 Cor. vi. 7; xiii. 4; Col. i. 29; 1 Thess. i. 5; 2 Tim. i. 7, 8.

(2). The knowledge of the Word, Col. iii. 16; John xiv. 26; xvi. 8-13; Luke xxiv. 44-48; Acts ii. 16; iii. 18; viii. 35; ix. 20; xiii. 5, 15; xvii. 2, 3; xviii. 24-28; 1 Tim. iv. 13-16; 2 Tim. ii. 2-15; iii. 14-17. The knowledge of THE WORD, Acts iv. 13; 1 John i. 1-3.

(3). The spirit of prayer, Matt. xviii. 19, 20; Acts vi. 4. In order to much fruit, John xv. 7, 8; for difficult work and cases, Matt. xvii. 21; for momentous decisions, "all night," Luke vi. 12, 13; for increase of the number of laborers, Matt. ix. 36-38; x. 1; Luke x. 2; for enemies, v. 44; after a day of hard work, xiv. 23; for the endurance of great trials, xxvi. 36; for overcoming temptation, xxvi. 41; for the beginning of work in new places (early and solitary prayer), Mark i. 35-39; for watchful conduct, xiii. 33; for greater power in service, Luke v. 16, 17; Eph. v. 18; Phil. i. 19; 2 Thess. iii. 1, 2; for confession of faith from others, Luke ix. 18-20; for the confession and acceptance of coming trials, ix. 22-25; Matt. xvi. 21-26; for the way to pray and for what, Luke xi. 1; Rom. viii. 26; for endurance of faith and of hope, xviii. 1-8; for choosing fellow-laborers, Acts i. 24; for laborers in any church work, vi. 6; xiv. 23; for the manifestation of the Spirit in others, viii. 15; for imperiled fellow-laborers, xii. 12; for laborers sent to new fields, xiii. 3; for joy in tribulation, xvi. 25; for laborers no more to be with us, xx. 36; xxi. 6; for any service at any time, xxviii. 8; for a special gift, 1 Cor. iv. 13; for all saints, vi. 18; for more power and boldness in laborers of great usefulness, Eph. vi. 19, 20; Col. iv. 3; for saints saved through your testimony, Eph. i. 16; iii. 14; Phil. i. 34; Col. i. 3; 1 Thess. i. 2.

(4). Faith for services and for results, Matt. xvii. 19, 20; xxi. 21; Mark xi. 22; Acts vi. 5-8; xi. 24; Rom. xii. 3-6; 1 Cor. xii. 9; xiii. 2.

ZEAL WITHOUT PRETENSION :

(5). Use the gift you have to the utmost ; pretend to none you do not have, Rom. xii. 3-8 ; 1 Pet. iv. 10, 11 ; 2 Tim. i. 7, 8 ; Luke xix. 20-27 ; Matt. xxv. 24-30.

LOVE :

(6). All gifts as nothing without love, 1 Cor. i. 3 ; 2 Cor. v. 13-21 ; vi. 1-13.

(7). The yoke of Christ, Matt. xi. 28-30.
Meekness and lowliness.

B. F. J.

XVII.

THE INCENTIVES TO CHRISTIAN WORK.

THE great incentives to gospel work are the facts that *man is lost*, and that *in Christ only is salvation*. These two underlie and enter into all other incentives.

THE SALVATION OF MEN. God would not have them perish, John iii. 16 ; Ezek. xviii. 32 ; xxxiii. 11.

How shall they hear without a preacher ? Rom. x. 12-17.

Paul could not rest while men were perishing, 1 Cor. ix. 19-22.

God would have all men saved, 1 Tim. ii. 4 ; 2 Pet. iii. 9.

CHRIST'S CONSTRAINING LOVE. 2 Cor. v. 14, 15.

Abiding in Christ's love and obeying His commands, are inseparable, John xv. 9-14.

"As we have received mercy, we faint not," 2 Cor. iv. 1.
 Christ's love lives in our love for the lost, Gal. ii. 20.
 We give ourselves as He hath given Himself, Eph. v. 2 ;
 2 John iii. 16.
 We love, because He first loved us, 1 John iv. 7-16, 19.

THE REQUIREMENT TO BE FAITHFUL. He who is unfaithful
 is guilty of the blood of souls, Acts xx. 26, 27.
 Faithfulness is required in stewards, 1 Cor. iv. 1-5.
 The ministry is to be fulfilled, Col. iv. 17.
 Every man is to minister as he has received the gift,
 1 Pet. iv. 10.

PLEASING THE LORD. Making the Father glad, Luke xv. 7, 10,
 22-24.
 Being wrought for resurrection, we labor to be acceptable,
 2 Cor. v. 5-9.
 Christ's servant seeks to please Him, not men, Gal. i. 10 ;
 1 Thess. ii. 4 ; Rom. xv. 1-3 ; 1 Cor. x. 33.
 We are to walk worthy of the Lord unto all pleasing,
 Col. i. 10.
 A soldier must please him who hath chosen him, 2 Tim.
 ii. 4.
 A workman must be approved, 2 Tim. ii. 15.

THE HONOR OF BEING ASSOCIATED WITH CHRIST. Christ
 and His messengers are one, John xiii. 20.
 As friends, they know His plans, John xv. 15.
 They are treated as He was, John xv. 20 ; Matt. x. 25.
 They are sent as He was, John xvii. 18, 21.
 He and the Spirit work in them, Rom. xv. 17-19 ; 1 Cor.
 ii. 4-13.
 They are ambassadors for Him, 2 Cor. v. 20.
 They are encouraged by the joy set before them, even as
 He was, Heb. xii. 2-4.

THE PRESSING WORK AND LITTLE TIME. The harvest is plenteous, and the laborers are few, Matt. ix. 37.

All nations are to be taught, Matt. xxviii. 19.

The gospel is to be preached to every creature, Mark xvi. 15.

The fields are white to harvest, John iv. 35-38.

The night cometh, when no man can work, John ix. 4 ; xi. 9, 10.

It is high time to awake out of sleep, Rom. xiii. 11-14 ; 1 Pet. iv. 7.

The time is short, 1 Cor. vii. 29-31.

THE SUCCESS PROMISED. Nothing is impossible, even to little faith, Matt. xvii. 20, 21 ; xxi. 21, 22.

From henceforth thou shalt catch men, Luke v. 6-10 ; John xxi. 3-11.

Christ in the believer's work is greater than in His own, John xiv. 12, 13.

The weakness of God is stronger than men, 1 Cor. i. 17-28.

Labor is not in vain in the Lord, 1 Cor. xv. 58.

We shall reap if we faint not, Gal. vi. 9.

Even adversities shall further the gospel, Phil. i. 12.

We may save those that hear us, 1 Tim. iv. 16.

"He shall doubtless come again with rejoicing, bringing his sheaves with him," Ps. cxxvi. 6.

THE CERTAIN AND PROPORTIONATE REWARD. The least service shall in no wise lose its reward, Matt. x. 40-42 ; xvi. 27.

It shall be to every man according as his work shall be, 1 Cor. iii. 8-14 ; Rev. xxii. 12.

Every one serving shall have praise of God, 1 Cor. iv. 5.

Star differs from star in glory, 1 Cor. xv. 41.

Our works follow us, Rev. xiv. 13.

VARIOUS WARNINGS. A "servant" who does not serve is classed with hypocrites, Matt. xxiv. 48-51 ; xxv. 24-30.

And with unbelievers, Luke xii. 46.

The greater the knowledge, the greater the responsibility, Luke xii. 47, 48.

The elder son is rebuked, Luke xv. 25-32.

Judging another and doing the same things, is inexcusable, Rom. ii. 1-16.

The name of God is blasphemed through those who, teaching others, do not teach themselves, Rom. ii. 17-24.

Destroy not him for whom Christ died, Rom. xiv. 10-23.

An open door—let no man take thy crown, Rev. iii. 8-11 ; 2 John 8.

PRESENT BLESSINGS IN SERVICE. God's care and supply deliver from fear of want, Matt. vi. 25-34.

God's care and protection deliver from fear of man, Matt. x. 25-31.

Wisdom is given by the Spirit in time of need, Matt. x. 18-20 ; James i. 5.

The companionship of Jesus, Matt. xxviii. 20 ; Mark xvi. 20.

Loss for the gospel's sake is a hundredfold rewarded, Mark x. 29, 30.

We are enriched in utterance, 1 Cor. i. 5.

We have deliverance in trouble, 2 Cor. i. 7-11 ; 2 Tim. iv. 17, 18.

FUTURE BLESSINGS ON ACCOUNT OF SERVICE. Shining in heaven, Dan. xii. 3.

Greatness in heaven, Matt. v. 19.

Treasures in heaven, Matt. vi. 19, 20.

Confessed in heaven, Matt. x. 32.

Reward at His coming, Matt. xvi. 27.

Ruling with Christ, Matt. xxiv. 45-47 ; xxv. 21, 23 ; 2 Tim. ii. 11, 12.

Honor from the Father, John xii. 26.

An incorruptible crown, 1 Cor. ix. 25.

A crown of rejoicing, 1 Thess. ii. 19, 20.

A crown of righteousness, 2 Tim. iv. 5-8.

An unfading crown of glory, 1 Pet. v. 4.

REVERENCE AND GODLY FEAR. The judgment-seat of Christ, 2 Cor. v. 10, 11 ; 2 Tim. iv. 1.

Our God is a consuming fire, Heb. xii. 28, 29.

Seeing all these things shall be dissolved, what manner of workers ought we to be ?* 2 Pet. iii. 10-15.

XVIII.

CHRISTIAN LIVING.

TAKE Romans xii. 9-21 as a basis. The Christian's direct relations and duties to God are here presumed. Certain principles, habits, and duties toward men are set forth.

- I. LIVING IN LOVE TO THE CHRISTIAN BROTHERHOOD, verses 9-10. FOUR QUALITIES OF THIS LOVE: (1). Sincere, "without dissimulation ;" not hypocritical, as that of Joab, 2 Sam. xx. 9, 10 ; and of Judas, Matt. xxvi. 48-50 ; Ps. lv. 12, 13, 21. But "unfeigned love," 1 Pet. i. 22 ; 2 Cor.

* From "Gospel Work," a Scripture Text-book, compiled by C. M. Whittlesey and E. P. Gardner. American Tract Society, New York.

vi. 6. "Charity out of a pure heart," 1 Tim. i. 5; 1 John iv. 20, 21; 1 Thess. iii. 12, 13.

(2). Discriminative. Abhors evil; not *those* who, but *that* which, verse 9. Cleaves to good persons and principles, Amos v. 14, 15; Is. v. 20; Ps. xxxiv. 12-14; 1 Thess. v. 21; Phil. iv. 8.

(3). Brotherly, verse 10. Kind (from *kin*) as if akin to one another; in God's family. Christ's love in the heart makes true kinship. So David and Jonathan, 2 Sam. i. 26; Peter and Paul, 2 Pet. iii. 15; Heb. xiii. 1.

(4). Unselfish, considerate, concessive, yielding privilege and honor to another, verse 10. In Matt. xxiii. contrast verses 5-7 with 10-12; 1 Cor. x. 24; Rom. xv. 1, 2; Phil. ii. 30.

2. Living in the exercise of spiritual graces and in good works, verses 11-14, contain ten weighty phrases. "Not slothful in zeal, fervent in spirit, acting as servants of the Lord," Col. iv. 12, 13; joyful hope and patience, Rom. v. 3-5; constant prayer, Eph. vi. 18; relieving want, Acts ix. 36, 39; xi. 27-30; xx. 35; 1 Cor. ix. 1-8; hospitality, John 1-8; Heb. xiii. 2; all good works, Eph. ii. 10; Titus ii. 14; iii. 8, 14; bless and curse not, verse 14; Matt. v. 44.
3. Living in mutual sympathies; self-conceit excludes them, verses 15-16. In verse 15, a community of joys and griefs, 2 Cor. i. 3; vii. 13. In verse 16, the true Christian level. "The same mind," 1 Cor. i. 10; Phil. ii. 2-6; iv. 2; iii. 15, 16; "not high-minded," 1 Tim. v. 17; 2 Tim. iii. 4, 5; Ps. cxxxi. 1; James ii. 1-5; condescending, 1 Cor. ix. 19-23; estimate of self, Prov. iii. 7; xxvi. 12; 2 Cor. x. 12; Rom. xii. 3; Gal. vi. 3.

4. LIVING BEFORE THE WORLD, EVEN FOES, SO AS TO EXEMPLIFY CHRISTIAN CHARACTER, verses 17-21. Principles to be manifested: (1). Forbearance, not retaliating, verses 17, 19; Prov. xx. 22; 1 Pet. iii. 8-9; 1 Cor. xiii. 4-7.

(2). Honesty and honor, verse 17 with 2 Cor. viii. 21. These are commended by three miracles : The cruse of oil, 2 Kings iv. 1-7 ; the borrowed axe, 2 Kings vi. 5-7 ; the tax loyally paid, Matt. xvii. 24-27 ; provident honesty before unbelievers, 1 Thess. iv. 11, 12 ; 1 Pet. ii. 2 ; 1 Tim. v. 8.

(3). Peace, verse 18. Often the responsibility "lieth in you." It is not to be left to mere convenience, but all possible efforts should be made for it. How ?

By a non-resistance which does not imperil truth, morality, just law, or rights that can not be sinlessly surrendered. "Give wrath room," verse 19 ; Gen. xxvi. 19-22 ; and time to cool, Eph. iv. 26 ; by submitting, or appealing to just law, Rom. xiii. 1-4 ; 1 Pet. ii. 13-15 ; by confiding in the Lord's justice, verse 19 ; Deut. xxxii. 35 ; Heb. x. 30 ; Ps. xxxvii. 7-9 ; by refraining from provocations, Jas. iii. 2, 5 ; iv. 11 ; Eph. vi. 4 ; Prov. xv. 1 ; by avoiding censoriousness, Matt. vii. 1-3 ; Rom. xiv. 10, 15, 19 ; by subduing evil in self, Jas. iv. 1, 2 ; Gal. v. 23, 24 ; Eph. iv. 31 ; Prov. xvi. 32 ; by kindness to foes, verse 20 ; Prov. xxi. 14 ; Gen. xxxii. 13-20 with xxxiii. 4-5 ; by overcoming evil in others with goodness in yourself, verse 21 ; Luke xv. 28-32 ; by seeking reconciliation, Matt. v. 23, 24 ; xviii. 15-17 ; by imitating the great example, 1 Pet. ii. 21-23.

Summaries, 2 Pet. i. 5-8 ; Eph. iv. 22-32 ; Gal. v. 22-26.

PROF. W. M. BLACKBURN, D.D.

XIX.

PERSON AND WORK OF THE HOLY SPIRIT.

- I. THE personality of the Holy Spirit as revealed (*a*) in the Old Testament, Gen. i. 2 ; Ps. xxxiii. 6 ; civ. 30 ; Job xxvi. 13 ;

- Isa. xxxii. 14, 15; Ezek. xxxvii. 9; (*b*) in the New Testament, Matt. iii. 16; xxviii. 19; Mark i. 10; Luke iii. 22; John i. 33; 1 Cor. xiii. 14; Eph. iv. 30.
2. Character and work of the Holy Spirit, John xiv. 16-26; xvi. 6, 7; Rom. viii. 26; xv. 30; Acts xiii. 2. Agent (*a*) of Christ's birth, Matt. i. 18, 20; Luke i. 35; John iii. 6; 1 John v. 6, 8. (*b*) Agent of the resurrection of Christ and of believers, Rom. i. 4; viii. 11; 1 Pet. iii. 18.
- From whom the Spirit proceeds, John xv. 26; xvi. 7-14.
- Dwelling of the Spirit in Christ, Luke iv. 1, 14; John iii. 34; Col. ii. 9.
- Regeneration by the Spirit, John iii. 3, 5; iv. 10, 14; vi. 63; Titus iii. 5, 7.
- Dwelling of the Spirit in believers, 1 Cor. ii. 9-16; vi. 17; xii. 13; Gal. iii. 9; iv. 6; v. 25; Eph. ii. 22; iii. 16; v. 1-18; 1 Pet. i. 11; 1 John iii. 24.
- The Spirit given to the Disciples, Acts ii. 1-4; vi. 3.
- The Spirit to be received by faith, John vii. 37-39; Luke xi. 13; Gal. iii. 2; Eph. i. 13, 14.
- Sanctification by the Spirit, Rom. viii. 6; 1 Cor. vi. 11; Gal. v. 22-26; 2 Thess. ii. 3; 1 Pet. i. 2.
- The Spirit dwelling in the Church, Rom. viii. 9-11; 1 Cor. iii. 16, 17; vi. 13-19; 2 Cor. vi. 14-16; Eph. i. 22, 23; iii. 19; iv. 12-16; Col. i. 18, 24; 1 Tim. iii. 15; Heb. iii. 6.
- Propheesied in the Old Testament as a gospel blessing, Isa. xxxii. 15; xliv. 3; Ezek. xxxvi. 27.
- When the dispensation of the Spirit began and when it will end, Matt. iii. 11; John vii. 39; xiv. 16; xv. 26; xvi. 7; xx. 22; Acts i. 8; ii. 1-4; iii. 21; 2 Thess. ii. 7; Rev. iv. 5.

NAMES AND TITLES OF THE SPIRIT :

Holy Spirit, or Holy Ghost, Ps. xli. 11; Isa. lxiii. 11; Matt. xxviii. 19; Mark iii. 29; Luke xi. 13. Spirit of God, Gen. i. 2; Ex. xxxi. 3; Num. xxiv. 2; 1 Sam. x. 10; 2 Chron.

xv. 1 ; Matt. iii. 16 ; 1 John iv. 2. My Spirit, Gen. vi. 3 ; Prov. i. 23 ; Isa. xxx. 1 ; Zech. iv. 6 ; Matt. xii. 28. Spirit of the Lord, Num. xi. 29 ; Jud. xi. 34 ; 2 Chron. xx. 14 ; Acts v. 9. Spirit of Christ, Rom. viii. 9 ; 1 Pet. i. 11. The Comforter, John xiv. 16 ; xvi. 7. Spirit of Truth, John xiv. 17 ; xvi. 13. Spirit of Holiness, Rom. i. 4. Spirit of Grace, Zech. xii. 10 ; Heb. x. 29. Spirit of Wisdom, Might, Counsel, Isa. xi. 2. Spirit of Promise, Eph. i. 13. Spirit of Glory, 1 Pet. iv. 14. Good Spirit, Neh. ix. 20 ; Ps. cxliii. 10.

H. W. BROWN.

XX.

THE FRUIT OF THE SPIRIT.

GALATIANS v. 22, 23.

1. FAITH, Abraham. Gal. iii. 7-9.
2. Patience, Job. James v. 11.
3. Meekness, Moses. Num. xii. 3.
4. Decision, Joshua. Josh. xxiv. 15.
5. Patriotism, Nehemiah. Neh. i. 4 ; v. 14.
6. Friendship, Jonathan. 1 Sam. xix. 2-4, etc.

Arranged by JOSEPH ANGUS, D.D.

XXI.

THE WORKS OF THE FLESH.

GALATIANS v. 19-21.

1. SCOFFING infidelity in the antediluvians. Jude 14, 15.
2. Envy in Joseph's brethren, in Cain. Gen. iv. 5 ; xxxvii. 11.

3. Malice in Saul. 1 Sam. xviii. 28, 29.
4. Slander in Doeg and Ziba. 1 Sam xxii. 9; 2 Sam. xvi. 1.
5. Covetousness in Achan and Balaam, Gehazi, Judas. Josh. vi. 19, etc.
6. Ambition, Abimelech, and in the sons of Zebedee. Jud. ix. 1-5; Mark x. 35.

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XXII.

WALKING WITH GOD.

COMPANIONSHIP IN THE WALK. Illustrations: Adam, Gen. iii. 8; Enoch, Gen. v. 22-24; Noah, Gen. vi. 9, must of necessity agree with each other, Amos iii. 3.

WHERE THEY WALK. Not in the counsel of the ungodly, Ps. i. 1; not after the flesh, 2 Cor. x. 2; not according to the course of this world, Eph. ii. 2. They walk on earth, but always away from the world. Noah from the flood; Abraham from Mesopotamia and Sodom; Moses from the throne of Egypt, Heb. xi. 24-26; Israel from Egypt and through the wilderness, Ex. xiv. 29; Deut. ii. 7; Job through darkness, Job xxix. 3; David in the midst of trouble, Ps. cxxxviii. 7; Isaiah through fire and water, Isa. xliii. 2; Daniel in and out of the den, Dan. vi. 22; Peter on the water, Matt. xiv. 29; apostles in and out of prison, Acts iv., xvi.; John on Patmos, Rev. i.-xxii.

HOW THEY WALK. In the light, Ex. xiii. 21; Jno. viii. 12; in safety and on dry land, Ex. xiv. 22; Josh. iii. 17; at liberty, Ps. cxix. 45; Dan. iii. 25; humbly, Mic. vi. 8; in peace, Mal. ii. 6; by faith, 2 Cor. v. 7.

WHO WALK. The redeemed, Isa. xxxv. 9; the lame, Matt. xi. 5; the saved, Rev. xxi. 24.

THE END OF THE WALK. Through the valley, Ps. xxiii. 4; in white [washed], Rev. iii. 4; in the light of the city, Rev. xxi. 24.

B. F. J.

SEVEN THINGS TO HOLD FAST.

- (1). THAT which is good, 1 Thess. v. 1. (2). The faithful word, Tit. i. 9. (3). The form of sound words, 2 Tim. i. 13. (4). The confidence and rejoicing of the hope, Heb. iii. 6. (5). The profession of our faith, Heb. x. 23. (6). That we have, that no man take our crown, Rev. iii. 11. (7). The unfaithful, hold fast and repent, Rev. iii. 3.

B. F. J.

XXIII.

WHAT WE DO BY FAITH.

We die, Rom. vi. 11.

We fight, 1 Tim. vi. 12.

We live, Gal. ii. 20.

We overcome, 1 John v. 4.

We stand, 2 Cor. i. 24.

We sit with Him, Rev. iii. 21.

We walk, 2 Cor. v. 7.

B. F. J.

XXIV.

WHAT CHRIST IS FOR US.

CHRIST is our acceptance: who can question it? Eph. i. 6.

Christ is our glory: who can cloud it? 1 John xvii. 22.

Christ is our hope : who can disappoint it ? Col. i. 27. Christ is our inheritance : who can alienate it ? Eph. i. 11. Christ is our joy : who can diminish it ? John xv. 11. Christ is our justification : who can dispute it ? Rom. iii. 24. Christ is our life : who can destroy it ? Col. iii. 4. Christ is our peace : who can disturb it ? John xvi. 33. Christ is our redemption : who can touch it ? 1 Cor. i. 30. Christ is our righteousness : who can tarnish it ? 1 Cor. i. 30. Christ is our sanctification : who can assail it ? 1 Cor. i. 30. Christ is our wisdom : who can baffle it ? 1 Cor. i. 30. "Christ is all : " who can deny it ? Col. iii. 11.

B. F. J.

XXV.

THE MEASURE OF THE BELIEVER'S BLESSINGS.

"NOT ACCORDING TO OUR WORKS." We have been predestinated according to the good pleasure of His will, Eph. i. 5.

Called according to His purpose, Rom. viii. 28.

Saved according to His mercy, Titus iii. 5.

Forgiven according to the riches of His grace, Eph. i. 7.

We are blessed according as He hath chosen us, Eph. i. 3, 4.

Strengthened according to His glorious power, Col. i. 11.

Supplied according to His riches in glory, Phil. iv. 19.

We shall be fashioned according to His glorious body, according to the working whereby He is able even to subdue all things unto Himself, Phil. iii. 21.

B. F. J.

XXVI.

P R A Y E R .

"CALL upon Me in the day of trouble; I will deliver," Ps. l. 15.

"Open thy mouth wide, and I will fill it," Ps. lxxxi. 10.

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth," Ps. cxlv. 18.

"Then thou shalt call, and the Lord shall answer; thou shalt cry, and He shall say, 'Here I am,'" Isa. lviii. 9.

"I sought the Lord, and He heard me, and delivered me from all my fears," Ps. xxxiv. 4.

"I love the Lord because He hath heard my voice and my supplications," Ps. cxvi. 1.

"In the day when I cried, Thou answeredst me," Ps. cxxxviii. 3.

"Seek ye the Lord while He may be found, call ye upon Him while He is near," Isa. iv. 6.

B. F. J.

XXVII.

THE RIGHT HAND OF THE LORD.

POWER in redemption, Ex. xv. 6.

The Lord is at my *right hand*—comfort for the desponding, Ps. xvi. 8.

Unbelief says, God hath forgotten; faith says, I will remember the past power of *His right hand*, Ps. lxxii. 9, 10.

His *right hand* upholdeth me from the enemy, Ps. lxxiii. 8.

His right hand doth embrace me with affection and love, giving *security* and *rest*, Cant. ii. 6; viii. 3.

B. F. J.

XXVIII.

FAITH IN EXERCISE.

LIVING, Gal. ii. 20; obeying, Rom. xvi. 26; walking, 2 Cor. v. 7; working, 1 Thess. i. 3; praying, Jas. v. 15; enduring, 1 Pet. i. 7; fighting, 1 Tim. vi. 12.

B. F. J.

XXIX.

PASSAGES FOR INQUIRERS.

1. I FEAR I shall never stand, and so dishonor Him—my circumstances are peculiar, 2 Tim. i. 12; Jude 24; Heb. xiii. 5.
2. I fear my sins are too great to be forgiven, 1 Pet. i. 18, 19; Ex. xii. 13; Isa. i. 18.
3. My earthly prospects will be ruined—I shall be cast out, Phil. iv. 19; Matt. iv. 4; xix. 29.
4. I do not feel my guilt as I should, I am waiting for conviction (Acts ii. 36, 38), Jer. xvii. 9; Prov. iii. 5; Matt. vii. 24; Zech. xii. 10.
5. I do not see that I am such a great sinner, Isa. lxiv. 6; Rom. iii. 22, 23; 1 John i. 10.
6. I have made up my mind to be a Christian, but am not quite ready, Prov. xxvii. 1; Matt. xxiv. 44; 1 Thess. v. 19; 2 Cor. vi. 2.
7. I will be a Christian IF — any reservation is fatal, Luke xiv. 33; Jas. iv. 4.
8. I don't know where I am—almost distracted. Don't know whether I believe in anything—what shall I do? John vii. 17; vi. 28, 29; Mark v. 36.

9. I do not see how to come, Acts xiii. 39; Rom. x. 9; John iii. 36; Luke xv.
10. How can I know whether I am saved? John v. 24; 1 John iii. 14, 24.
11. How is it that Christ's death can avail for my sins? 2 Cor. v. 21; Gal. iii. 13; 1 Pet. ii. 24.
12. How do I know that He calls me; am I certainly invited? John vi. 37; x. 9; Rev. xxii. 17.
13. How do you reconcile this, and that, in the Scriptures? 2 Cor. v. 20; 2 Pet. iii. 16; Matt. vi. 33.
14. I once loved the Lord, but have wandered far, far from Him! Is there any hope for such? Jer. iii. 12; Hos. xiv. 4; Luke xxii. 32.
15. Why is faith in Jesus alone enough, without any addition? Gal. ii. 20; 2 Cor. v. 7; Rom. xi. 20; 1 John v. 4.
16. I have tried, and tried in vain, to prepare to come to Jesus, but am as far off as ever, Rom. x. 1-4.

Arranged by RALPH WELLS.

XXX.

PASSING UNDER THE ROD.

SUGGESTIONS FOR A BIBLE READING.

WHEN bringing His ancient people back to their land, their allegiance, and to a holier life, the Lord said to them, "I will cause you to pass under the rod" (Ezek. xx. 37). Which was it, the rod of *dis-*

cipline or the rod of *distinction*? The first sense is usually employed. It appears in a beautiful poem in which the Christian is represented as enduring a series of bereavements, and at each the Lord is saying: "I love thee, I love thee, pass under the rod."

This seems not to be the leading idea in Scripture. The rod here is that of the shepherd in his ordinary care of the flock. He used it especially in two ways: in numbering and in tithing. He stood at the narrow gate, or the door, and so held it that the sheep could pass under it, one at a time, and thus he counted them. So, says Jeremiah (xxxiii. 13), "Shall the flocks pass again under the hands of him that telleth them." Or, having dipped the point of it in some color, he touched every tenth sheep with it, and thus tithed them. This may explain the law (Lev. xxvii. 32): "Concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

This process of tithing was figuratively or spiritually applied to the people. But the exact rule of choosing only a tenth was not retained, for all the believers were counted as the Lord's spiritual flock. Here was a mercy. The Good Shepherd does not limit the number of His chosen ones to precisely

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one-tenth of a congregation or nation. The term "Whosoever will," has its application and force. His spiritual rod does not literally tithe, but it designates, marks, distinguishes all who believe Him and obey His voice. It puts on them the sign of His ownership.

This rod, then, is anything which designates and marks certain persons as the Lord's peculiar people, or as true Christians, and separates them from "the world." It may be something in providence, in grace, or in discipline. It may be a special favor, or an affliction. To pass under the rod is, with us, to do or receive something, or submit to something, which shows to the world that we are the Lord's people, and that His mark is upon us. The sincere confession of Christ may secure it.

On the days of the great Pentecost, such a confession was "spotting a man." In worldly eyes it was a reproach, a brand, a distinguishing mark. Yet it was really an honor. It was the sign of a Christian. The prayer of Saul of Tarsus was a proof that he had passed under the rod of Christ. In the times of the early martyrs, suffering for Christ was a token of the Lord's ownership. Paul bore on his very body "the marks of the Lord Jesus." Passing under the rod is

similar to bearing the spiritual cross. All Christian acts of courage, integrity, faithfulness, endurance, forbearance, forgiveness, charity, may put upon the doer or the sufferer the sign of distinction. They show that the Divine Shepherd touched him as he passed.

The scriptural ordinances and sacrament have the same effect. Faithful compliance with them is a mark of the Christian. To the secular mind they seem to require humiliation, submission to churchly rules, and a surrender of the human will. But faith and obedience to Christ are means of the highest liberty. The truest freeman pays the most deference to the constitution by which his freedom and his rights are secured. The truest, freest, happiest Christian is more loyal to his Lord. He will regard every duty as a privilege. The duty marks him ; the privilege honors him.

Never were Christian ordinances observed with more freedom and delight, than when the early believers "continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers." By their unity in faith, in social life, in property (so far as necessary for the time), in acts of worship, in charity, and in devotedness to their Master, the Lord's flock was readily distinguished

from all other people. His rod touched them as they passed into His fold, or into the large pastures of His truth and grace.

No other ordinance or sacrament—not even baptism—so fully impresses this distinction as the Lord's Supper. It is the confessing, separating, confirming sacrament. It most closely and clearly draws the line between avowed Christians and non-confessors of Christ. It involves, on our part, more than a duty, or a denial of self, or an act of allegiance to the Lord. It brings to us one of the highest privileges within the Church on earth. In it we read again "the last legacy of a departing Saviour. Even to our natural feelings it would be a sacred thing as the testaments of a dying man." But to a Christian it is the "holy of holies" among all ordinances. In it Christ touches his memory, his heart, his conscience, and his will. The divine mark is upon the sincere and worthy communicant, and even the world recognizes it. The rod has left its sealing sign upon him, and he is "a living sacrifice, holy, acceptable unto God."

To this brief outline may be added the fourfold knowledge of assurance, which results from passing under the rod. "Ye shall know that I am the Lord." "I know my sheep."

The Jewish rulers "took knowledge of them (Peter and John) that they had been with Jesus." "I will accept you," and "ye have received the Spirit of adoption." Thus those who are touched know the Lord; they are known by Him, by the world, and by themselves as the people who are brought "into the bond of the covenant."

PROF. W. M. BLACKBURN, D.D.

XXXI.

WHOSOEVER—THOU ART THE MAN.

IN its great WHOSOEVER, the Gospel leaves no room for any of the human race to escape its condemnation, and no reason for any of the human race to despair of its precious salvation.

FIRST, CONDEMNATION.

- | | |
|-------------------|--------------------|
| 1. John viii. 34. | 4. 1 John ii. 23. |
| 2. Rom. ii. 1. | 5. 1 John iii. 4. |
| 3. Jas. ii. 10. | 6. 1 John iii. 10. |
| 7. 2 John 9. | |

SECOND, SALVATION.

- | | |
|-------------------|-----------------|
| 1. John iii. 16. | 4. Acts x. 43. |
| 2. John iv. 14. | 5. Rom. x. 11. |
| 3. Luke xii. 8. | 6. 1 John v. 1. |
| 7. Rev. xxii. 17. | |

If in the mighty famine that threatens the millions of India with an appalling death, great storehouses were erected throughout the land filled with provisions for all, and if over the entrance into these storehouses were written in large letters, "Whosoever is starving or hungry is welcome here, and shall have his wants supplied," no one of the famishing multitude would stay away because his name was not mentioned. The invitation, "exceeding broad," would be unspeakably better than the mention of names, for every one in need would know that he was included. The invitation of Jesus is, "Whosoever will, may come;" and then when once within His house, seated at the banquet, His promise is, "Whatsoever ye shall ask in my name, that will I do" (John xiv. 13).

J. H. B., in "*The Truth*."

XXXII.

WHY MEN DO NOT BELIEVE IN
CHRIST.

MEN often say that they would be glad to become Christians, but they can not believe the Bible. Belief, they affirm, is a matter of simple reason and not subject to the will. A man is no more responsible for his belief than he is for his complexion.

Now, Christ asserts the opposite of this. He affirms that the reason why men do not accept Him, is that they will not (John v. 40); and that any man who is willing to serve God, or to know the truth, will infallibly come to believe in Christ (John vii. 17; xviii. 37).

If, now, we examine the New Testament more widely, we shall see that, in every instance where men are represented as failing to believe in Christ, it is never merely because their intellect is unconvinced: there is something sinful either in the heart or will.

The reasons why men do not believe in Christ are these:

1. Pride, which may be national, Matt. iii. 9; John viii. 33; Acts xiii. 45; xvii. 5; xxii. 21, 22; intellectual, Matt. xi. 25; John ix. 39-41; Rom. i. 21, 22; 1 Cor. i. 19-21; or social, John vii. 48.
2. Self-righteousness, Mark ii. 16; Luke vii. 39; xviii. 10-14; Rom. x. 3.
3. Love of praise, John v. 44; xii. 43.
4. Love of the world, 2 Tim. iv. 10; Jas. iv. 4; 1 John ii. 15.
5. Love of money, Mark x. 17-24; Luke xvi. 13, 14; 1 Tim. vi. 9, 10.
6. Cares of the world, Matt. xiii. 7, 22; Luke x. 40.
7. Fear of man, John vii. 13; ix. 22; xii. 42.
8. Worldly self-interest, Mark v. 16, 17; John xi. 48.
9. Unwillingness to separate from impenitent friends, Luke ix. 59-62.
10. Unwillingness to believe what they can not understand, John iii. 9; vi. 52, 60; Acts xvii. 32; 1 Cor. ii. 14.
11. Unwillingness to have their sins exposed, John iii. 19, 20.
12. Unwillingness to submit to God's authority, Luke xix. 14; xx. 9-18.
13. Prejudice against the messenger, Matt. xii. 24; xiii. 57; John i. 46; vi. 42; vii. 52; ix. 29.
14. Spiritual blindness, Matt. xiii. 15; 1 Cor. ii. 14.
15. Unfaithfulness to the light which they had, John xii. 36.
16. Waiting for a convenient season, Acts xxiv. 25.
17. Frivolous excuses, Luke xiv. 18.
18. Lack of deep convictions, Matt. xiii. 5; xxii. 5.
19. Lack of earnestness, Luke xiii. 24.
20. Neglect of the Bible, Luke xxiv. 25; John v. 39; vii. 27; Acts xvii. 11, 12.
21. Neglect of religious meetings, John xx. 24.
22. Blindness to special opportunities, Luke xix. 44.
23. Desire for special signs, Matt. xii. 38, 39; xvi. 1-4; John vi. 30; 1 Cor. i. 22.

24. Regard for human traditions, Matt. xv. 9 ; Mark ii. 23-28.
25. Insincerity, Matt. xv. 7, 8 ; xxi. 25-31 ; Acts xxiv. 26.
26. A controversial spirit, Matt. xxii. 15-40.
27. A murmuring spirit, Matt. xxv. 24.
28. Having no desire for God, John v. 42 ; Rom. i. 28.
29. Hatred of God and of Christ, John xv. 22-25.
30. Hatred of the truth, Acts vii. 51-54 ; 2 Thess. ii. 10-12
2 Tim. iv. 3.
31. The power of the devil, Matt. xiii. 4, 19 ; John viii. 44 ;
2 Cor. iv. 3, 4.

These passages embrace nearly the entire teaching of the Word of God on this subject. That Word, which is "a discerner of the thoughts and intents of the heart" (Heb. iv. 12), as truly interprets human nature to-day as it did in the days of Christ and the apostles. It is not intellectual doubt which keeps men from believing in Christ : it is sin in the heart. They are responsible for rejecting the Saviour. The sentence pronounced in John iii. 36 is just. We are not arguing with sincere, honest doubters, but with men who at heart are opposed to Christ and to God. We need in our arguments to be possessed by the spirit of 1 Cor. iv. 2-5 ; 2 Tim. ii. 23-26.

E. P. GARDNER, in "*The Truth*."

XXXIII.

THE FOOL.

1. HE despises, hates wisdom and knowledge, Prov. i. 7, 22.
 2. He is conceited, Prov. xii. 15; xxviii. 26.
 3. He is a slanderer, Prov. x. 18.
 4. He makes sport of evil and good, "mocks at sin," says there is no such thing, thus making light of God's word that warns against sin, Prov. x. 23; xiv. 9.
 5. He is dangerous as a friend, Prov. xiii. 20; xiv. 17.
 6. He is a source of grief to his parents, Prov. x. 1; xv. 5, 20; xvii. 21.
 7. He is a spendthrift, Prov. xxi. 20.
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1. His creed, Ps. xiv. 1.
2. His walk, Ecc. ii. 14.
3. His standing before God, Ecc. v. 4; Ps. v. 5.
4. His mirth, Ecc. vii. 4, 6.
5. His food, Ecc. x. 12.
6. His house, Matt. vii. 26.
7. His end, Luke xii. 20.

Arranged from "THE TRUTH."

XXXIV.

HOW CAN I KNOW WHETHER I AM A CHILD OF GOD?

A READING ON I JOHN.

THIS is a vital question. The opinion of a merely human adviser is not safe, for it is founded on imper-

fect knowledge. If the inquirer rely on some emotion or resolution, he may exaggerate his own experience. Nor will it do to compare his case with some evident Christian, as he may rest upon supposed analogies, and forget that persons have widely different experiences. Thus John and Paul, Luther and Zwingli, greatly differed.

The tests should be given not by mere men, but by Him who knows perfectly the human soul. He has given tests. They are gathered in one short letter, the first Epistle of John. It is addressed to believers, i. 4; ii. 12-14; v. 13.

There are two lines of statements: One of simple essential truths, the other of the effects produced by those truths in the soul. When one can honestly say, "I believe these truths, and I find their effects in my mind, my heart, my will, my conscience, and my life," there must be assurance. All the effects may not be present, yet enough may be found to confirm in faith.

The truths and facts are so put, repeated, every side shown, that the "little children" to whom the letter is written will be sure to see them. If we miss one view we may not fail to get another.

These tests may be understood by a child.

This outline is intended as suggestive rather than

complete. The reader will easily trace the references.

I. SOME TRUTHS OF WHICH WE MUST BE ASSURED.

(1). Jesus Christ was historically manifest as God incarnate sent by the Father to be the Saviour of the world.

(2). God is light, making known our sin.

(3). The blood of Jesus Christ cleanseth us from all sin.

(4). The divine fellowship ; a sonship (iii. 1-3), a family composed of God, His Son and His children.

(5). The power and presence of the Holy Spirit.

(6). The oppositions between light and darkness, truth and falsehood, love and hatred, etc.

(7). God is love and the source of salvation.

(8). Faith in Christ secures eternal life.

(9). Conformity to Him begins on earth ; it shall be perfected in heaven.

(10). God may be known intellectually, experimentally, and spiritually.

(11). Love is the most comprehensive grace.

These are some of the truths. Does the inquirer accept them? If not, the tests are against him, ii. 22, 23 ; iv. 1-3.

If he does, let him apply the other tests. The effects of these truths on himself :

2. CERTAIN EFFECTS PRODUCED BY THESE TRUTHS, OR CERTAIN FACTS IN THE LIFE OF THE SOUL.

(1). *Consistency* : The belief and the conduct will stand together, i. 5-10. If we are really living in the light, there will be confession of sin and a resort to Christ for pardon and

cleansing. This consistency must be maintained toward men, ii. 9-11. Then there will be fellowship with the Father and the Son and the Christian family.

(2). *Love* : Prompting obedience, excluding hatred to men, expelling a secular spirit, ii. 15, 17 ; brotherly, self-sacrificing, sincere, grateful coming from God and flowing to Him, and imparting to us confidence, iii. 14-21 ; iv. 7-21.

(3). *From adherence to Christ* : Abiding in Him against all who oppose and deny Him, or who teach false doctrine.

(4). *The witness of the Spirit* : Anointing, enlightening.

(5). *Sonship* : Showing itself in likeness to God, spirituality, purity, holy living, the absence of willful and habitual sin, iii. 1-10.

(6). *Victory* : Faith overcoming.

(7). *Prayer* : v. 14-17 ; confiding, frank, free, bold.

These are not all the tests. The last verses of the epistle give a summary. "We know" is repeated with great emphasis. "We know," we are certain, that we are of God, in His family, etc.

There is an intellectual knowledge that *precedes* faith. But this "knowing" is spiritual. It *results* from our belief, love, conformity to Christ, and holy living. It crowns faith. With it the Christian can say, "I not only believe, but I know."

PROF. W. M. BLACKBURN, D.D.

XXXV.

SEVEN THINGS THE BELIEVER SHOULD REMEMBER ABOUT THE FLESH.

1. THAT HE IS UNDER NO OBLIGATION TO IT. "We are debtors not to the flesh" (Rom. viii. 12). He does not owe it anything. It has no claim upon him. He once thought he must respond to its command. He has now discovered that all his troubles have come from that source. All that it has done for him has been to keep him in the condition where he "can not please God" (Rom. viii. 8). All that it has brought to him has been "corruption" (Gal. vi. 8) and "death" (Rom. viii. 6, margin). All that it has made of him is a "servant of sin" (Rom. vii. 25) and an "enemy of God" (Rom. viii. 7, margin). He has never received any benefit from it. It can not claim from him any return for any good thing brought to him.
2. THAT HE MUST NOT MAKE IT HIS COMPANION. "Who walk not after the flesh" (Rom. viii. 4). He once found his pleasure in following the "desires of the flesh," now he sees that their ways must be opposite; they must have no fellowship with each other; their desires are not the same; their pleasures are not the same. Its walk is always in "unclean-ness" (Eph. iv. 19), and its end "destruction" (Phil. iii. 19). He says to it as Abraham said to God, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left" (Gen. xiii. 9). Wherever "the flesh" wants to go, he knows "the Spirit" does not want to go.
3. THAT HE MUST NOT MAKE ANY ALLOWANCE FOR IT. "Make not provision for the flesh" (Rom. xiii. 14). It will

claim his pity because he denies all its wants, or his sympathy, that it is deprived of so much that it once had without any dispute. It will contend that at least some little of the life that was once all its own should be given up to it. He must not listen to one of its requests. He must not give it so much as a place to set its foot upon; no little corner for itself. He must not have a single "work of the flesh" manifest itself, for all its works are "only evil continually." His face must be "set as a flint" against *every* lust of the flesh.

4. HE MUST NOT GIVE IT AN OPPORTUNITY TO SHOW ITSELF. "Use not liberty for an occasion to the flesh" (Gal. v. 13). It is "deceitful" and by guile will entrap him if the least opening is left for it. It is "*desperately* wicked," and what it can not obtain by its wiles it will obtain by force if any spot is left weak or unguarded. It will not wait for an invitation or for permission; but if "an occasion" presents itself it will enter and commence its work. The believer must pray against it, watch against it, and prepare for it so that it may never by fraud or force obtain an advantage over him.
5. THAT HE MUST NOT TRUST IT UNDER ANY CIRCUMSTANCES. "For we have no confidence in the flesh" (Phil. iii. 3). There is no dependence to be placed upon it for anything good. It can never be so changed that it will be fit to be trusted. We have sometimes been deceived by a supposed friend and have said that we would never trust him again. But when he has asked for forgiveness, and promised better for the future, we have reconsidered our purpose and restored him to our confidence, and he has proved faithful. But *never*, NEVER must the believer put any more "confidence in the flesh." It can not be trusted. It has never done anything but deceive him. It will never do anything else than that.

6. THAT HE MUST NOT EXPECT ANY GOOD THING FROM IT. "In my flesh dwelleth no good thing" (Rom. vii. 18); "it is sinful" (Rom. viii. 3); "unclean" (Gal. v. 19); "filthy" (2 Cor. vii. 1); "corrupt" (Gen. vi. 12). It can not bring forth anything but of its own kind. "Who can bring a clean thing out of an unclean? not one" (Job xiv. 4). It is not good in itself and no good thing can be brought from it. There is nothing in it or its fruits that the believer can make use of to advance him in his Christian life. It is of no advantage to him in any way. "No good thing" is written upon it and all its works.
7. HE MUST LOOK UPON IT AS A "DEAD THING." "And they that are Christ's have crucified the flesh" (Gal. v. 24).

The believer must make it in his sight what it is in God's sight. He must treat it as God treats it—as something that is dead, and that he never more must look upon as a living thing having claims upon him. A dead body must be put out of view. Men do not transact business with a dead body—they do not make it their companion—they do not provide food and pleasure for it. Men would not allow a dead and putrefying body to be brought into a pure and pleasant home and kept there; they would not put their trust in it or go to it for help. Nothing is provided for the life of a body that is put to death and buried. The believer must provide nothing for the "body of this death" (Rom. vii. 24).

He must have nothing to do with it. It will want to have to do with him. He must shut his eyes to all its attractions, his ears to all its solicitations, his heart to all its allurements, and at no time or in no way recognize it as having any right to his notice.

May the Lord Jesus grant that we may all "through the Spirit mortify the deeds of the body" (Rom. viii. 13), and "not fulfill the lust of the flesh" (Gal. v. 16).

R. A. ORR.

XXXVI.

T E M P T A T I O N .

"THE FLESH" the great source, Rom. vii. 18.

THE WORLD and the devil operate through "the flesh," 1 Tim. vi. 9.

THE OLD NATURE is never dead. It is *down* when we are "in the Spirit." It CAN be overcome by—Prayer, Matt. vi. 13; xxvi. 41; Growth, Luke viii. 13; Standing, Eph. vi. 14; Mortify, Col. iii. 5; Cut off, Matt. v. 29; Resist, Jas. iv. 7.

PROMISES, Jas. i. 12; Rev. iii. 10; 2 Pet. ii. 9; 1 Cor. x. 13; 1 Pet. i. 6.

J. C. H.

XXXVII.

CONFESSING CHRIST.

A NORWEGIAN boy at the noonday meeting put it this way: "If I tell the world about Jesus, He will tell the Father about me."

Peter, Matt. xvi. 16.

Blind man, John ix.

Woman of Samaria, John iv.

Leper, Mark i. 40-44.

Demoniac, Mark v. 19, 20; Matt.

x. 32; Luke xii. 8; Rom. x. 9;

1 John iv. 15; iv. 2.

XXXVIII.

WHAT HAS BEEN DONE WITH OUR SINS.

BORNE, Isa. liii. 12.	Not remembered, Jer. xxxi. 44 ;
Taken away, John i. 29.	Heb. x. 17.
Free from, Rom. vi. 18.	Blotted out, Isa. xlv. 22.
Put away, Heb. ix. 26.	Cast into the sea, Mic. vii. 19.
Cleansed, 1 John i. 7.	Saved from, Matt. i. 21.
Covered, Ps. lxxxv. 2.	Mercy shown, Heb. viii. 12.

J. C. H.

XXXIX.

THE ATTITUDES OF THE BELIEVER.

LEANING : John xiii. 23. Intimacy, dependence, confidence, safety, use your friends.

LYING DOWN : Ps. xxiii. 2 ; Ezek. xxxiv. 14. Rest, peace, assurance.

SITTING : Deut. xxxiii. 3 ; Luke viii. 35 ; x. 39. Listening, learning, admiring.

STANDING : Eph. vi. 13, 14 ; Phil. iv. i. Firmness, readiness for work.

WALKING : Eph. ii. 1, 2 ; v. 2 ; iv. 1 ; v. 8 ; ii. 10 ; iv. 17 ; Phil. iv. 1. Progress, steady work.

RUNNING : 1 Cor. ix. 24, 26 ; Heb. xii. 1. Eagerness, striving.

MOUNTING : Isa. xl. 31. Exultation, glory.

Arranged from "Fragments that Remain," by J. C. H.

XL.

T R I A L S .

COMMON TO ALL, Job v. 7 ; John xvi. 33 ; Acts xiv. 22.

BENEFITS, Ps. xciv. 12 ; cxix. 67 ; 1 Pet. iv. 12-14 ; Jas. i. 2, 3 ;
Acts v. 41 ; Matt. v. 11, 12 ; Rom. v. 3 ; 2 Cor. xii. 9, 10 ;
John xv. 19 ; 2 Cor. vii. 4 ; iv. 17 ; Rom. viii. 17, 18 ; 1 Pet.
i. 6 ; Heb. iv. 15 ; Heb. ii. 18.

A WARNING, Matt. xiii. 20, 21.

PRAISE GOD, 1 Cor. x. 13 ; Rev. iii. 10.

J. C. H.

XLI.

WHAT IS IT TO BE A CHRISTIAN?

ACTS xxvi. 28 ; xi. 26.

A DISCIPLE, Luke xiv. 26, 27, 33.

A BELIEVER, John ii. 11 ; viii. 31.

FAITH, John i. 12 ; iii. 15, 16, 18, 36 ; v. 24 ; vi. 37, 47.

A LOVER OF GOD AND HIS CHILDREN, Gal. v. 6 (Phil. 5) ;

1 Pet. i. 8, 9, 22 ; John xiii. 34 ; Col. i. 4 ; 1 John iii. 14, 23.

A SON OF GOD, John i. 12 ; 1 John iii. 2 ; Rom. viii. 14.

A FOLLOWER, Matt. iv. 19 ; ix. 9 ; xix. 16 ; Luke ix. 59.

OBEDIENT, 1 John v. 2-5 ; John vi. 27-29.

UNCONDEMNED, Rom. viii. 1.

HE KNOWS IT, 1 John v. 13.

J. C. H.

XLII.

HOW CAN I KNOW THAT I AM A CHRISTIAN?

THERE is a supernatural element involved, and so we can not give an answer in a definite quantity. Every answer must contain "X."

It is all mystery. Christ says so, John iii. 8. There is LIFE FROM DEATH, Rom. viii. 6.

A BIRTH, John iii. 2, 3. We can see the effects, but can not understand the mystery of Life. No model conversion, but all have similar evidences of the new birth. Where there is life it will manifest itself. Life is of the Spirit. The fruit of the Spirit, Eph. ii. 3; Gal. v. 19.

LOVE, 1 John iii. 14-19.

FAITH, John iii. 16; 2 Tim. i. 12.

TEMPERANCE, a holding in.

VICTORY OVER SIN, 1 John v. 4.

J. C. H.

XLIII.

THE CERTAINTY OF SALVATION.

PHIL. i. 6; 2 Pet. i. 10; John x. 28; 1 Pet. i. 3, 5; Heb. x. 14; ix. 12; Jer. xxxii. 40; John v. 24; vi. 51; vi. 37-40; x. 27, 28; Rom. viii.

PASSAGES apparently teaching the contrary, Heb. vi. 4-6.

The IF of verse 6 evidently marks this passage as hypothetical, Rom. xi. 17, 21; 1 Cor. ix. 27. The key is found in 1 John ii. 19.

J. C. H.

XLIV.

SEVEN REASONS FOR COMING TO THE
LORD'S SUPPER.

1. THE participation of all Christians is an act of obedience,
Matt. xxvi. 26, 27 ; Mark xiv. 22 ; 1 Cor. xi. 24.
2. It is an act of remembrance, Luke xxii. 19 ; 1 Cor. xi. 24, 25.
3. It is an act of testimony to His death, 1 Cor. xi. 26 ; v. 7.
4. It is an act of confession that salvation is through His blood,
Matt. xxvi. 28 ; Luke xii. 8, 9 ; Rom. x. 9, 10 ; Rev. iii. 5.
5. It is an act of fellowship, 1 Cor. x. 16, 17.
6. It is an act of praise and thanksgiving, Luke xxii. 19 ; 1 Cor.
x. 16 ; xi. 24.
7. It is an act silently, but powerfully, proclaiming His second
coming, 1 Cor. xi. 26.

J. H. B., in "*The Truth*."

XLV.

FOR A THANKSGIVING SERVICE AFTER A
COMMUNION SEASON.

Ps. xcii. 1.	Eph. v. 20.
Phil. iv. 6.	Col. iv. 2.
Col. ii. 7.	1 Cor. xv. 57.
2 Cor. ii. 14.	2 Cor. ix. 15.

J. C. H.

XLVI.

THE BELIEVER'S AND GOD'S ESTIMATE.

I AM BLACK.	BUT COMELY.
Songs i. 5.	Songs i. 5.
Ps. li. 5.	Ezek. xvi. 14.

Luke v. 8.	Songs iv. 1.
Job xlii. 6.	Songs iv. 7.
Rom. vii. 21.	Matt. ix. 2.
Rom. vii. 18.	{ Col. ii. 10.
	{ Col. i. 28.
1 Pet. ii. 9.	

Arranged from "Daily Light," by J. C. H.

XLVII.

FULL CONSECRATION TO THE LORD.

ZECHARIAH xiv. 20.

1. The heart: thoughts, purposes, tempers, affections, Prov. xxiii. 26; Ps. xvii. 3; Col. iii. 5.
2. The conversation: talk and conduct, Ps. lxxi. 24; Phil. i. 27.
3. The pursuits: avocations, Rom. xii. 11; Luke ii. 49.
4. The enjoyments: recreations and pleasures, 2 Cor. xii. 10; vii. 4.
5. The possessions: talents, influence, and property, 1 Cor. vi. 20.
Thus the whole self is included—soul, body, all the powers, influences, energies, and activities of the whole nature, and if all these in the whole Church were consecrated to God then would we soon behold the coming in of the glorious era foretold in prophecy, when "the mountains of the Lord's, etc., shall be exalted above the hills, and all nations shall flow unto it."

SAMUEL HART.

XLVIII.

SEVEN "ARES" IN FIRST CORINTHIANS VI.

1. "Ye *are* washed." Here it is the Aorist tense, denoting a momentary or transient action, fully finished in the past.

Trace throughout the Bible the two washings, with blood and with water, as the symbol of the Word of God, Rev. i. 5; vii. 14; 1 John i. 7; Lev. xvii. 11; Matt. xxvi. 28; Rom. iii. 20-26; v. 9; Eph. i. 7; Col. i. 20-22; Heb. ix. 11-22; 1 Pet. i. 18, 19; Ex. xxix. 4; John xiii. 1-10; xv. 3; xix. 34, 35; Eph. v. 26; Heb. x. 19-22; 1 John v. 6, 8.

2. "Ye *are* sanctified." Here also is the Aorist, implying an accomplished act. Consider the standing of the believer as already sanctified in the Father's view, and then as manifesting his position before God in a life of practical and progressive holiness, observing how the latter is always represented as springing from the former, 1 Cor. i. 2, 30; Acts xx. 32; xxvi. 18; Heb. ii. 11; x. 10, 14; xiii. 12; 1 Pet. i. 14-16; Lev. xi. 44, 45; xx. 24-26; John xvii. 18; 1 Cor. iii. 17; Col. iii. 12; Heb. iii. 1; Jude 20.
3. "Ye *are* justified." Here is another Aorist, showing that justification is complete for the believer. Notice that it means just the opposite of the word *condemn*, Deut. xxv. 1; Job ix. 20; Isa. l. 8, 9; Prov. xvii. 15; Rom. viii. 33, 34; Job xxv. 4; Acts xiii. 39; Rom. iii. 20-30; iv. 5; v. 1, 9; Gal. ii. 16; v. 4; Jas. ii. 17-26.
4. "Know ye not that your bodies *are* the members of Christ?" Here we have the present tense, denoting continuous action, 1 Cor. xii. 27; Rom. xii. 5; Eph. i. 22, 23; v. 30; Col. i. 18, 24; iii. 1-5.
5. "Ye *are* not your own." Here again is the present tense, showing our lasting obligation and privilege, Rom. xiv. 7, 8; 1 Cor. x. 31; xii. 7; 2 Cor. v. 15; Gal. vi. 14; Phil. i. 21; 2 Tim. ii. 4; 1 Pet. iv. 10.
6. "Ye *are* bought with a price." The Aorist is once more used to indicate that the demanded price of our redemption was paid and accepted, Acts xx. 28; Gal. i. 4; ii. 20; Eph. ii. 13; Col. i. 12-14; Tit. ii. 14; Heb. ix. 26-28; Rev. v. 9.
7. "Therefore glorify God in your body and in your spirit, which

are God's." The best authorities omit the last clause, but the same truth is abundantly taught elsewhere, Rom. xi. 36; 2 Cor. v. 5, 18; Eph. ii. 8-10; Tit. iii. 5; Rev. iv. 11.

J. H. B., in "*The Truth*."

XLIX.

THE "COMES" OF THE OLD TESTAMENT

- | | |
|------------------------------------|-----------------------------------|
| 1. JUDGMENT, Gen. vii. 1. | 6. Care of Israel's faithful rem- |
| 2. Salvation, Isa. i. 18. | nant in the last days, Isa. |
| 3. The Holy Spirit, Ez. xxxvii. 9. | xxvi. 20. |
| 4. Worship, Ps. xcv. 6. | 7. Second appearing of Christ, |
| 5. Revival, Song of Sol. iv. 6. | Jer. i. 5. |

J. H. B., in "*The Truth*."

L.

THE "COMES" OF THE NEW TESTAMENT.

- | | |
|-----------------------------------|-------------------------------|
| 1. GOD'S invitation, Luke xiv. 7. | 5. Separation from the world, |
| 2. The soul's struggle, Mark | 2 Cor vi. 17. |
| x. 21. | 6. Strength for service, John |
| 3. Grace to the chief of sinners, | xxi. 12. |
| Luke xix. 5. | 7. Second coming of Christ, |
| 4. Rest, Matt. xi. 28. | Rev. xxii. 20. |

J. H. B., in "*The Truth*."

LI.

EVERLASTING.

ROM. xvi. 26. *The everlasting God.* God will live forever, therefore all His plans will be worked out.

In Deut. xxxiii. 27, Moses says to the good people in the nation of Israel, "The eternal God is thy *refuge*, and underneath are the everlasting arms."

God Himself is the good man's hiding-place. Thou art my hiding-place (Ps. xxxii. 7). So long as a man regards God as an angry judge he will be afraid of Him; he will try to hide *from* Him as Adam did in the garden (Gen. iii. 8), but when he sees in Him a loving Father he will run *to* Him, and hide *in* Him.

The guilty prisoner trembles in the presence of the judge, and would gladly run away from him; but when that judge goes home, his children do not tremble and try to get away; no: they see in him their loving father; their faith works by love, not by fear. When you know God as your Father you will delight in Him, and repose in His everlasting arms.

Isa. ix. 6. *The everlasting Father.* The prophet looked through the prophetic glass, saw the day of Christ 700 years before it began to dawn, and called

Him "*the everlasting Father.*" Christ was "God manifest in the flesh" (1 Tim. iii. 16). The Word was God, and the Word was made flesh (Jno. i. 1, 14). In Christ we have a brother, a Saviour, a Father.

Jer. xxxi. 3. *I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.* What a comfort it is that divine love is everlasting. Well might the apostle say that nothing shall separate us from the love of God (Rom. viii. 38, 39).

Isa. xxvi. 4. Trust in the Lord forever; for in the Lord Jehovah is *everlasting strength*, or the Rock of Ages. See the margin. Rock is the emblem of strength, and God is the everlasting rock for us to build on. To build on Him is to trust in Him; in His love and faithfulness (1 John i. 9).

Dan. xii. 2. Here we read of *everlasting life* and *everlasting contempt*.

Luke xviii. 30. In the world to come *life everlasting*. John iii. 16: For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have *everlasting life*.

The love of life is an instinct divinely planted in our nature. God comes to us in the Gospel, appeals

to this instinct, and offers to satisfy it. Our lives are forfeited; we are under the awful sentence of death; and He comes to save us from death, and to give us life—life that can never end.

In Jno. iv. 14 Christ promises to satisfy all the instincts of him who receives the truth into his heart. "The water that I shall give him shall be in him a well of water springing up into *everlasting life*." Gospel truth in the heart is a never-failing source of refreshment.

In Luke xvi. 9 we read of everlasting habitations. The mansions in the Father's house (Jno. xiv. 1-4) are everlasting abodes. The Christian has a building of God, a house not made with hands, eternal in the heavens (2 Cor. v. 1-9).

The righteous will live forever, but the wicked die the second death—die forever. Those who die in their sins have to die a second time, and that second death will be far worse than the first. Come, oh come to Christ for pardon and everlasting life.

In 2 Thess. ii. 16 we read that God has given His people *everlasting consolation*. The wicked are to be punished with *everlasting destruction* (2 Thess. i. 9).

These are a few of the texts in which the word everlasting is found. The word is like the cloud

that has a dark side and a bright side. Toward the Egyptians it was dark and terrible; toward the Israelites it was bright and beautiful. This word is to the Christian most delightful, but to the wicked it is dark and terrible. Unsaved men are on the wrong side—on the dark side.

Are you anxious to know how you are to be saved? Then turn with me to a few passages that show how a sinner obtains salvation (John iii. 14, 15).

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. The Israelites had life when they looked—life for a look. To believe in Christ is to look at Him with the eye of the heart; and all who so look are saved (Jno. v. 24).

Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, or into judgment, but is passed from (or passed over from) death unto life. Here you see the connection between *believing* and *having*. The man that believes has life; he has not to wait for it, he has it now; and for him there is no judgment-day where there will be any question of sin; for that is, in his case,

settled forever. It is true that he will have to stand before the judgment-seat of Christ (2 Cor. v. 10), but not to be judged as a sinner. He will appear there to be judged as a saint, and to receive his reward. Men are saved by free grace, saved for nothing, and after they are saved they work for God, and their works follow them to the judgment-seat, where they are rewarded according to what they have done.

“Be it known unto you . . . that through this man (Christ) is preached unto you the forgiveness of sins; and by him, all that believe are justified from all things” (Acts xiii. 38, 39). This means that God has not a single thing against those who believe in Christ. Rom. x. 9; Acts xvi. 31; Jno. i. 12.

GEORGE RODGERS.

LII.

THE PEACE LEFT AND THE PEACE GIVEN.

JOHN xiv. 27.

A DIFFERENCE may be noted between peace and rest. Rest pertains to the powers of the soul rather

than to the sensibilities of the heart. Peace is the hush and quiet of the emotions. Rest is the cessation of strivings and toilsome endeavor. It is also the equilibrium of powers engaged in the intensest effort. Peace is a state or condition free from trouble and from fear. "Let not your heart be troubled, neither let it be afraid." There are no causes of trouble within or of fear without. Souls are invited to Christ to find rest from heavy burdens and yokes of laborious, fruitless service; hearts are set free from causes of uneasy and fearful conditions of being before God.

In gathering together the Scriptures concerning the peace left and the peace given, it will become evident that the Holy Spirit never confuses language on this subject.

1. GOD IS THE GOD OF PEACE, as possessing, delighting in, causing, making peace, Rom. xv. 33; producing brotherly peace, Rom. xvi. 20; causing peace *for* and in saints, 1 Cor. xiv. 33; 2 Cor. xiii. 11; 1 Thess. v. 23; Heb. xiii. 20; Jehovah Shalom, Judges vi. 24.
2. THE KING AND KINGDOM OF PEACE. All is related to righteousness, Judges vi. 24; Isa. ix. 6; Heb. vii. 1, 2; Isa. xxxii. 17; lii. 7; Ps. xxix. 11; xxxvii. 11; lxxii.; Micah v. 5; Haggai ii. 9; Matt. v. 4, 9; Luke ii. 14; xix. 38.
3. "PEACE I leave." This is the peace of the forgiven sinner. It is through the blood of Jesus Christ. It was left by Him

before He was glorified. It springs from accomplished redemption. It is peace with God. It is the sinner's through faith, Luke vii. 5; Rom. v. 1; Eph. ii. 13-17; Col. i. 20; Job xxii. 21; Isa. liii. 5; xxvi. 3. Accordingly it is the peace primarily to be published to an ungodly world, Isa. lii. 7; Acts x. 36; Eph. vi. 15. Compare, also, Rom. xv. 13 with Rom. xv. 9, to see how much of "the hope" *for which* "we were saved" (Rom. viii. 18-25) remains to be fulfilled.

4. "My PEACE I give unto you." This is the peace of *a Son of God* cleansed as Jesus was clean, and *loved as Jesus was loved*, John xvii. 26; 1 John iv. 17, last clause

The cross is the ground of the peace Jesus left; the Spirit given to the sons is the power and bringer of the peace Jesus gives. "*My peace*" is of the sons one with the Father.

The question of sin is heard no more; the reality of sonship has taken its place; the peace of forgiveness is glorified in the more exceeding glory of the sonship. The peace of the forgiven sinner comes through the death of Jesus; the peace of a son of God, from the life in glory of Jesus. The one is peace through Christ, the other is peace from Christ. The peace of Christ ("my peace") is of a Son, and of a Son one with the Father. It is the peace of God himself, who is not only beyond the touch of sin, but beyond all touch of evil, trouble, fear of any creature or event eternity might reveal. It is an experience of Phil. iv. 6, 7, raised to its highest power of meaning forever and ever. It is a holy, fathomless, eternal, glorified peace—the peace of *God*.

This peace of a son of God being a gift, it is to be ours through faith. Many who have experience of Rom. v. 1, seem to stop there, and go not on through Rom. v. 2-11, or Rom. viii. 28-39.

This distinction between the peace Jesus left and the peace

Jesus gives, is seen in the symbolic greetings of Jesus to the disciples recorded in John xx. 19-23. The "peace be unto you" of verse nineteen is related to the pierced hands and riven side of Jesus in verse twenty.

It is the peace and joy of sinners assured of salvation, when they see the Lord crucified and risen for them. The second "peace be unto you" of verse twenty-one is related to the breath of verse twenty-two. It was symbolic of the mighty Breath of Pentecost, when in one consummate hour the disciples in the light and power of the heaven-descended Spirit of the Son, knew themselves to be sons of God, and endued with power sent as the Son of God had been sent (John xvii. 18), and by the gospel to remit or to retain sins. From that moment peace flowed as a river in the midst of the disorder and persecution and rage of the unbelieving world.

Accordingly, nearly every epistle written to saints as sons of God, opens with the greeting, "Grace be unto you and peace from God our Father and the Lord Jesus Christ," John xx. 17. "Our Father," implies sons and peace from Him; "our Lord Jesus Christ," suggests brethren and the peace of the first-born of many brethren; the peace beyond all touch of fear or trouble, the peace felt and kept in the power of the Holy Spirit given to the sons of God.

5. This PEACE of the sons implies the *mutual peace of brethren* as of one body and in one spirit.

Accordingly, as each epistle opens with a greeting of peace to believers as sons, it closes with peace to them as brethren. Such closing prayer and wish is suggestive of, or connected with, unbrotherly dissensions, or with ungodly troublers of the churches. The context readily explains the peace intended, Rom. xiv. 17, 19; xv. 33; xvi. 20; 1 Cor. vii. 15; xvi. 11; 2 Cor. xiii. 11; Gal. v. 2; 2 Tim. ii. 22; Phil. iv. 9; Eph. vi. 23; Col. iii. 15; 1 Thess. v. 23; 2 Thess. iii. 16;

Heb. xii. 14; xiii. 20, 21; Jas. iii. 13-18; 1 Pet. iii. 8-12; v. 14; 2 Pet. iii. 14.

6. "Not as the world giveth give I unto you." The world gives substitutes and counterfeits of the peace of a Son of God, as well as sandy foundations of a place with God. It can say, "Peace be unto thee;" but it can only say, it can not give; Jesus speaks, and it is done; a word, a work.

Have you the peace Jesus left with His cross on earth, and the peace He gives with His Spirit from heaven?

B. F. J.

LIII.

A D O P T I O N .

I. PLAN.

OUR Condition, Ez. xvi. 3.	God owns him, Heb. xii. 5.
God's Pity, Gal. iv. 4, 5.	Divine caressing, Jer. xxxi. 20.
The Act, John i. 12.	God assumes the relation,
The Instrument, James i. 18.	2 Cor. vi. 18.
The Recognition, Rom. viii. 15.	

II. SUBJECTS.

Who? Rom. ix. 8.	The Fellowship, Heb. ii. 11.
How? Gal. iii. 26.	The Family, John xi. 52.
The Witness, Rom. viii. 16.	The Discipline, Deut. viii. 5.

III. SPIRIT OF THE ADOPTED.

Honored, 1 John iii. 1.	Kind, Matt. v. 44, 45.
Purify, 1 Pet. ii. 1, also 2 Cor. vii. 1.	Consistent, Matt. v. 16.
	Security, Prov. xiv. 26.

Dependence, Matt. vii. 25, 32. Power in coming to Him, Matt.
 Reliable assurance, Matt. vii. vi. 9.

II.

IV. GLORY.

Heir, Gal. iv. 7.

Like Him, 1 John iii. 2.

S. B. ALDERSON.

LIV.

LAW AND GRACE.

LAW.	John i. 17.	GRACE.
Exodus ii. 12.		John i. 4.
“ iii. 2-5.		“ i. 14.
“ iv. 1-3.		“ i. 43.
“ iv. 6.		“ ii. 1-10.
“ vii. 19-21.		“ iii. 16.
“ x. 22.		“ ix. 5-38.
“ xi. 4-6.		“ x. 10, 27-29.
“ xix. 16-21.		“ xiii. 1-10.
“ xx. 21, 25, 26.		“ xiv. 6.
“ xxxii. 28.		Acts ii. 41.
Deut. xxi. 18-21.		Luke xv. 11-23.

The law can not justify, Acts xiii. 39 ; nor free us from sin and death, Rom. viii. 1-3 ; nor give righteousness, Gal. ii. 21 ; iii. 21 ; nor make perfect, Heb. vii. 19 ; x. 1, 2. What, then, was the purpose of the law ? Rom. iii. 19 ; v. 20 Gal. iii. 19.

J. H. B., in “ *The Truth*.”

LV.

THE ENJOYMENT OF GOD AND THE
CONFESSION OF SIN.

THESE two things are closely and inseparably connected ; so connected that no man can have any real enjoyment of God who does not confess his sin. But before there can be any true confession of sin or any real enjoyment of God, there must be a knowledge of sin and a knowledge of God. I can not confess sin if I do not know what sin is, and whether I am a sinner ; and enjoyment of God is impossible so long as I have no knowledge of Him or acquaintance with Him.

What is sin? Sin is transgression of the law, or *lawlessness* (anomia), (1 John iii. 4). Right is conformity to a rule ; wrong is violation of the rule. The law of God, which expresses the mind of God, is the rule ; it is a straight rod, and our lives should be as straight as that is. Our lives and God's law ought to be like two parallel lines ; between them should be an exact correspondence. Sometimes sin is regarded as a debt. A debt is an unfulfilled obligation. Jesus the great teacher thought of sin as a

debt ; and told His disciples to pray, "Forgive us our debts" (Matt. vi. 12). When we fail to render unto God all that is due from us to Him, we sin. The entire will of a rational creature should be subject to the will of God. He who pays this does not sin ; and he who fails to pay it commits sin. When our wills are not in harmony with the will of God, we sin.

If all this be true, sin is a reality, and all have sinned (Rom. iii. 23). To say we have not sinned is to deceive ourselves (1 Jno. i. 8-10). Every one has broken the greatest commandment in the Bible ; for Christ says the first commandment is this : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. xxii. 37). Now, if there has been a moment in your life when you could have loved God any more than you did love Him, you have been guilty of breaking the greatest of all the commandments. Has there been a moment in your past life when you were not breaking this commandment ? The Bible is a great leveler ; it puts us all on a level, and says : "There is no difference" (Rom. iii. 22). We are sinners, all of us have sinned. We need a Saviour ; we must be saved from our sins or perish, for the wages of sin is death

(Rom. vi. 23). Sin, when it is finished, bringeth forth death (James i. 15). The Bible speaks of a *second* death. The first death is that of the body, the second is that of the body and soul in hell (Matt. x. 28). The bodies of the bad and the good will be raised to life; the good will awake to everlasting life, and the bad to shame and everlasting contempt (Dan. xii. 2). The whole man, body and soul, must, after the resurrection, if unpardoned, die the second time, die a most terrible death. What we need is to be saved from our sins, and this is what Christ waits to do for men, what He was sent into the world to do (Matt. i. 21). But before He could do this He had to be made sin for us (2 Cor. v. 21). His soul was made an offering for sin (Isa. liii. 10). He bore our sins in His own body, on the tree, or to the tree, the cross where He destroyed them (1 Pet. ii. 24). He suffered, the Just One for the unjust ones, that He might bring them to God (1 Pet. iii. 18). He died for our sins (1 Cor. xv. 3). Man by his sin has shut the door of heaven against himself; he has hung a veil between himself and God. Christ has taken our place, has suffered for our sin, has paid our debts, and opened a new and living way for us through the veil; that is to say, His flesh (Heb. x. 20). We have not now to suffer for our

sins ; Christ has done this for us, but He requires that a confession be made. If we confess our sins, He is faithful and just to forgive our sins (1 John i. 9). He is faithful to His own word, He is just to Christ, who died that we might live.

There are some men who do confess their sins and never obtain salvation, are never forgiven. Turn to a few passages which tell us of men who made a confession of their sins, but who never obtained forgiveness, and to some passages which tell us of persons who confessed in a right way and were saved.

In Ex. x. 16 we read of a hard-hearted sinner saying, "I have sinned ;" and he died unsaved.

In Num. xxii. 34 we find a double-minded man saying, "I have sinned." Now turn to Josh. vii. 20, where you read of a very doubtful penitent saying when he knew that he must die, "I have sinned." In 1 Sam. xv. 24 we have a very insincere man saying, "I have sinned." In Matt. xxvii. 4 we have a man in despair saying, "I have sinned," and then taking his own life. Now turn to Ps. li. ; there is David on his knees, a backslider, saying, "I have sinned ;" that man was saved from his sin.

Now turn to Luke xv. In that precious chapter the prodigal son, a true penitent, says, "I have

sinned," and goes on to rejoice in forgiveness. Some men are a long time before they are made willing to confess their sin to God. The thirty-second psalm shows that David was a long time, I think a full year, before he was willing to make the confession that is recorded in the fifty-first psalm. Read these two psalms together; they refer to the same thing—to David's sad fall and his restoration. Now read in connection with this subject, Lev. xxvi. 40-42, and Matt. iii. 6. These texts show that God waits for confession. Do not forget that with the heart man believes unto righteousness, and with the mouth confession is made unto salvation (Rom. x. 8-13). But it must be a true confession that we make. A confession in word only is not enough; a formal confession, however scriptural it may be, is not enough; it must be real, genuine, from the heart. Some confess their sin, and then lay all the blame on their education, or circumstances, or some person other than themselves. In real confession, we say, and we feel, that we are guilty; the blame is all our own. It is to stand on God's side on the question of our sin; it is to take sides with God against ourselves, and not look out for some excuse. It is a deep-rooted conviction that I am all evil, and that there is no excuse

for my sin ; it is not to be referred to anything outside of myself. Most of us are wonderfully pleased with ourselves. In true confession to God we fall out with ourselves, we abhor ourselves (Job xlii. 6).

He that covereth his sins shall not prosper ; but whoso *confesseth* and *forsaketh* them shall have mercy (Prov. xxviii. 13).

“ He looketh upon men, and if any say, *I have sinned*, and perverted that which was right, and it profited me not, He will deliver his soul from going down to the pit, and his life shall see the light ” (Job xxxiii. 27).

Many people, even Christian people, are going along with a bad conscience, and have no enjoyment of God, no happy fellowship, just because they refuse to confess their sin to God. So long as we try to cover up our sin, God will not cover it ; but as soon as we confess it, God hides it, covers it up, buries it out of sight, puts it right away (Ps. xxxii. 1, 2 ; ciii. 12 ; Micah vii. 19).

GEORGE RODGERS.

LVI.

SELF-DENIAL.

CHRIST our example, Matt. iv. 8-10; Rom. xv. 3; Phil. ii. 6-8.

NECESSARY:

- A test of devotion, Matt. x. 37, 38; Luke xiv. 27, 33.
- In following Christ, Luke ix. 23, 24.
- In the warfare of saints, 2 Tim. ii. 4.
- In the triumph of saints, 2 Cor. ix. 25.
- In being crucified with Christ, Rom. vi. 6.
- Being crucified unto the world, Gal. vi. 14.
- Not pleasing ourselves, Rom. xv. 1-3.
- Not seeking our own profit, 1 Cor. x. 24; Phil. ii. 4.
- Preferring the profit of others, Rom. xiv. 20, 21; 1 Cor. x. 33.
- Even lawful things—not expedient, 1 Cor. x. 23; Esther iv. 16.
- Primitive Christian, Acts ii. 45.
- Barnabas, Acts iv. 36, 37.

Arranged from English Text-book by S. H. M.

LVII.

A TEMPERANCE READING.

WHO was the first drunkard?

Did anybody mentioned in the Bible ever take the pledge of his own accord? Dan. i. 8.

- What was the result ? Dan. i. 15-17.
 Ought kings to drink ? Prov. xxxi. 4, 5.
 Ought we to make companions of drunkards ? 1 Cor. v. 11.
 Can any drunkard enter the kingdom of heaven ? 1 Cor. vi. 9, 10.
 Does God pronounce a war upon drunkards ? Isa. v. 11, 12.
 Why has God pronounced this war ? Isa. xxviii. 7, 8.
 Are drunkards likely to get rich ? Prov. xxi. 17.
 What are the consequences of drinking ? Prov. xxiii. 29, 30.
 How may we avoid these consequences ? Prov. xxiii. 31.
 What will be the result if we disregard this advice ? Prov.
 xxiii. 32.
 Is it wise to tamper with strong drinks ? Prov. xx. 1.
 Where was the first temperance society ? Jer. xxxv. 6-8.
 What blessing did God give this society ? Jer. xxxv. 18, 19.
 Is intemperance a vice ? Gal. v. 21.
 Is temperance a virtue ? Gal. v. 22, 23.

MRS. L. S. ROUNDS.

LVIII.

THE THREE-FOLD CONFLICT OF THE CHRISTIAN.

1. THE old and the new nature, Rom. vii. 18-25.
2. The flesh against the Holy Spirit, Gal. v. 16, 17, etc.

"The new nature is dependent ; on the Holy Spirit for power, and on the Word for guidance."

C. H. M.

3. The soul against evil spirits, Eph. vi. 10-17.

J. C. H.

LIX.

SEVEN THINGS ABOUT BELIEVERS.

1. *What we were*, 1 Pet. ii. 10; Eph. ii. 12, 13; Rom. v. 8, 10, 6; Eph. ii. 3, 1.
 2. *What we are*, Eph. ii. 13, 8; 1 Jno. iii. 2; 1 Pet. ii. 9, 10; Eph. iv. 30; 1 Cor. vi. 11; 1 Cor. iii. 23; Rom. vii. 14; Eph. ii. 20; 1 Pet. i. 5.
 3. *What we are not*, 1 Cor. vi. 10; Rom. vi. 14; viii. 9, 12.
 4. *What we know*, Rom. vii. 18; 2 Tim. i. 12; 1 Jno. iii. 14; Rom. viii. 28 (26); 2 Cor. v. 1; 1 Jno. iii. 2.
 5. *What we have*, Eph. i. 7; ii. 18; 1 Jno. v. 13; ii. 1, 20; 2 Pet. i. 19; Heb. vi. 19.
 6. *What we shall be*, Col. iii. 4; 1 Jno. iii. 2.
 7. *What we ought to be*—you search this one out for yourself.
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LX.

WHAT THE CHRISTIAN HAS.

- A LIFE which can never be forfeited, John x. 28.
- A relationship which can never be broken, Gal. iii. 26.
- A righteousness which can never be tarnished, 2 Cor. v. 21.
- A peace which can never be disturbed, Eph. ii. 14.
- An acceptance which can never be questioned, Eph. i. 6.
- An inheritance which can never fade, 1 Pet. i. 4.
- A title which can never be disputed, Rev. v. 9.

“S. A. H.”

LXI.

THE THREE-FOLD ASSURANCE OF
SALVATION.

THE grounds of the assurance of salvation are three: In God are two—in Christ's death and in Christ's life in Glory; and one in man, in the fruit of the Spirit.

These may be spoken of as the primary and the secondary proofs of salvation—the latter from man, the former from God. The primary are two-fold, for God shows the believer God loved him when an enemy and unreconciled, and now much more being reconciled.

I. The source of assurance in the believer is declared in such passages as the following: Gal. v. 22, 23; the fruit of the Spirit, 1 John, in which the keeping of Christ's commandments, the love of the brethren, the doing of righteousness, the not loving the world, and kindred evidences, are set forth to prove one has passed from death into life, 1 Pet. i. 5-11; the needful seven-linked chain of graces, Eph. iv. 22; v. 1-10; the new man.

But God would not have the believer dependent upon this one source of assurance. Many children of God are in legal-mindedness occupied too much with their "evidences," but God has taken special pains by argument, even as in Romans v. 1-11, to allay the fear of the wrath to come.

His argument is a double one. First it may be said, God loved us and Christ died for us when we were utterly vile and hateful, God himself being judge of that vileness.

1. Jesus' pure, righteous shrinking from the least shadow and touch of sin, saw the heart of man, as in Mark vii. 21-23, and yet moved among just such ones, and that to save in the most tender mercy.

2. God sets man as a sinner in a most frightful light in Rom. i. 18-32; ii. 1-11; iii. 9-19; and yet the joy and glory is that to such the Gospel is preached, i. 14-18.

3. God magnifies His grace in 1 Cor. vi. 9-11, to such vile Greeks.

4. God delivered from this present evil age, Gal. i. 4, the "fleshly" of, v. 19-21.

5. God beheld "the old man" a very mass of corruption, as in Eph. iv. 25-32, and yet Christ died for such, Eph. ii. 1-7.

6. God made Paul see what Paul had once been in the eye of God, and Paul could never be grateful enough for his salvation as among the "first" of sinners, 1 Tim. i. 12-17; 2 Tim. i. 9; Tit. iii. 3-7.

II. Secondly, it may be said, that Christ not only died for us, but He also rose for us, Rom. v. 9, 10; 2 Cor. v. 15: "unto Him which died and rose again for them." He *rose* for us; He now loves to appear in the presence of God for us. He is our Life, and nothing can touch that life, Col. iii. 4; Rom. xiv. 8, 9; viii. 34; 1 Sam. xxv. 29.

If God loved us when displeasing to Him, when enemies and unreconciled, much more being reconciled, we are loved and assuredly saved.

1. The blood of Christ has cleansed us and made us fair. Beauty is more than deformity, Rev. i. 5; 1 Cor. vi. 11; Num. xxiii. 21; 2 Cor. v. 21.

2. The Holy Spirit has renewed us and we love God now, and are at home with Him, and there is no reason we are not safe, 1 John iv. 19; John vi. 37; 1 Cor. ii. 9-12.

3. We are friends of God: Christ made us such, John xv. 13-15.

4. We are children of God, and great is the love bestowed on us, 1 John iv. 17; iii. 1-3.

5. We are the bride of Christ: He gave Himself for her, Eph. v. 25-27.

6. We are spoken of, unworthy as we are, as in a still more intimate and endearing and exalted relation, as the body of Christ, Eph. i. 22, 23; John xvii.—and all these relations spring out of resurrection, and over the whole extent of the believer's progress, from regeneration to glorification, the Lord Jesus has special regard and most faithful care.

Yea! the believer can exclaim in view of God's elaborate argument, as in Rom. v. 1-11 and viii. 31-39 (Ps. xxxii. 1, 2, 7); "God hath not appointed *us* to wrath, but to obtain salvation by our Lord Jesus Christ," 1 Thess. v. 9.

God is thoroughly interested in our salvation. It is His glory, Eph. i. 4-7; and to know all the reasons for such assured salvation, the Holy Spirit inspired the prayer in Eph. i. 16-23. Men speak of the perseverance of saints, but greater is that of God unto our salvation, 1 Pet. i. 3-5.

1. Christ shed His blood for us.

2. We are justified; therefore be assured of salvation.

1. Christ died to reconcile us.

2. We are reconciled; therefore be assured of salvation.

1. Christ rose again for us, to live for us. 2. We rose in and with Him to God; therefore be assured of salvation. We are safe through His death, we are safe in His life.

W. J. ERDMAN.

LXII.

PRAYER AND PROMISES.

LORD, be Thou my helper, Ps. xxx. 10. "Fear not, I will help thee," Isa. xli. 13.

O Lord, I am in trouble, Ps. xxxi. 9. "Call upon me in the day of trouble, I will deliver thee," Ps. l. 15.

Wash me thoroughly from mine iniquity, and cleanse from sin, Ps. li. 2. "I will. Be thou clean," Matt. viii. 3.

Keep the door of thy lips, Ps. cxli. 3. "I will be with thy mouth and teach thee what to say," Ex. iv. 12.

God be merciful to me a sinner, Luke xviii. 13. "Jesus comes into the world to save sinners," 1 Tim. i. 15.

What must I do to be saved? Acts xvi. 30. "Believe on the Lord Jesus Christ and thou shalt be saved," Acts xvi. 31.

Oh, that I knew where I might find Him! Job xxiii. 3. "Ye shall seek Me and find Me when ye shall search for Me with all your heart," Jer. xxix. 13.

Behold, I am vile; what shall I answer Thee? Job xi. 4. "Though thy sins be as scarlet, they shall be as white as snow," Isa. i. 18.

Create in me a clean heart, O God, Ps. li. 10. "A new heart also will I give you," Ezek. xxxvi. 26.

I am weary with my groaning, Ps. vi. 6. "Cast thy burden upon the Lord, and He shall sustain thee," Ps. lv. 22.

Leave me not, neither forsake me, O God of my salvation ! Ps. xxvii. 9. "I will never leave thee nor forsake thee," Heb. xiii. 5.

Who is sufficient for these things ? 2 Cor. ii. 16. "My grace is sufficient for thee," 2 Cor. xii. 9.

My soul thirsteth for God, for the living God, Ps. xlii. 2. "Thy eyes shall see the King in His beauty," Isa. xxxiii. 17.

My soul waiteth for the Lord more than they that watch for the morning, Ps. cxxx. 6. "They that shall wait upon the Lord shall renew their strength," Isa. xl. 30.

The terrors of death have fallen upon me, Ps. lv. 4. "He that believeth on Me, though he were dead, yet shall he live," John xi. 25.

Come, Lord Jesus ! "Surely I come quickly," Rev. xxii. 20.

"INTERIOR."

LXIII.

JOY.

GOD IS ITS FOUNTAIN AND AUTHOR.

Joy of the Lord, Neh. viii. 10.

Rejoice in the Lord, Phil. iv. 4.

Kingdom of God is joy, Rom. xiv. 17.

Fruit of the Spirit, Gal. v. 22.

God giveth joy, Eccle. ii. 26 ; Ps. xlv. 4.

Joy's clear waters from eternal springs. The world gives happiness, "that which happens"—God gives joy.

CHRIST THE SOUL'S JOY, 1 Pet. i. 8; John xv. 11; xvii. 13.

Joy essential to the highest Christian power for good, Neh. viii. 10; Ps. li. 12, 13.

Joy our duty, Phil. iv. 14; Deut. xxviii. 47; Ps. cxlix.; xxvii. 6.

Meditation on God a joy, Isa. xii. 3.

Fellowship a joy, Phil. ii. 17; 1 Thess. iii. 9; 2 John v. 12; Phil. iv. 1; 3 John 4; 2 Cor. ii. 3; vii. 13.

Blessedness of causing joy, Job xxix. 13; 2 Cor. i. 24; Phil. i. 25; 1 John i. 4.

Joy in toil, Ps. cxxvi. 5, 6; John iii. 29; 1 Thess. iii. 9; Luke x. 17; Acts ii. 46; xx. 24.

Joy in suffering, Matt. v. 12; Heb. xii. 2; John xvi. 22; 2 Cor. viii. 2; Jas. i. 2; Acts v. 41; 2 Cor. vii. 4; Heb. iii. 18; x. 34; Acts v. 41; 1 Pet. iv. 13; Col. i. 11, 24.

Joy of Heaven, Luke ii. 10; xv. 10; Jude 14; Ps. xvi. 11; Isa. li. 11; Matt. xxv. 23; 1 Thess. ii. 19, 20.

REV. ——— SALTER.

LXIV.

FOREIGN MISSIONS.

COME over into Macedonia and *help* us, Acts xvi. 9.

Christian missions may be defined a "help" given, Gen. iii. 15;

Ps. xxxiii. 20; xlv. 1; Isa. lxiii. 9; Matt. i. 21; Mark xvi. 16; John iii. 14, 15.

I. THE DIVINE COMMISSION TO RENDER THIS "HELP."

(a). By example, Ex. iii. 8; Isa. lxiii. 5; Luke xix. 10; Cf. Phil. ii. 4-8.

(*b*). By precept, Luke xxiv. 46, 47; Matt. iv. 19; Acts viii. 4; Rom. x. 13, 14; 1 Cor. i. 21; Rev. xxii. 17. Parable of the Good Samaritan, Luke x. 30-37. A sick man was brought by friends to a hotel, and refused admittance for fear he would die there. A stranger stepped forward, claimed near relationship to the sick man, offered his room, and proposed to take a cot for himself. When the half-fainting sufferer had rested, and called in his timely benefactor, he asked an explanation of the relationship. The stranger replied: "Jesus has taught me that my neighbor is my brother."

2. THE NATURE OF THIS "HELP," Ps. ciii. 2-5; Isa. xxxv. 1, 2; liii. 4, 5; Luke iv. 18, 19; Acts iii. 26; xxvi. 18; Gal. v. 1; Heb. vi. 19; 2 Tim. ii. 26.

Blessed, Gen. xii. 3.

Water to the thirsty, Isa. lv. 1; John iv. 14; Rev. xxii. 17.

Bread to the hungry, Isa. lv. 2; John vi. 58.

3. THE CALL FOR THIS HELP.

(*a*). Probation ends at death, 2 Cor. vi. 2 (last clause) Heb. ix. 27; Luke xvi. 25; John v. 29.

(*b*). The sorrow of everlasting death, Heb. x. 27-31; 1 Pet. iv. 18; Matt. xxv. 41-46.

(*c*). The reward of effort, Ps. cxxvi. 6; Gal. vi. 9; Jas. v. 20; Acts iv. 4; Ps. lxxviii. 31; Isa. ix. 7; Heb. ii. 14; Ps. ii. 8; Is. xlix. 18.

REV. E. P. RANKIN.

LXV.

WHY DOES THE CHRISTIAN SIN?

THE unbeliever expects to see a sinless life in one who makes a profession of religion. This idea is apt

to be retained for a short period even after conversion, so that when a young convert finds himself in his old ways—committing sin—he often thinks that his conversion was more imaginary than real. “Who-soever is born of God doth not commit sin, for his seed remaineth in him, and he can not sin because he is born of God” (1 John iii. 9). This seems to give a good foundation for these ideas. But in the first chapter of the epistle, verse 8, the apostle apparently contradicts this by saying: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”

What is the key to this? It is found in Eph. iv. 22; Rom. viii. 7; John iii. 3. The old man is corrupt; the carnal mind can not be subject to the law of God. The converted man is not so much a changed man as he is a new man. The old man is utterly incapable of being obedient to God’s law. If he were improved, changed for the better, he would still be the old man with the natural heart. That which is flesh is flesh, nothing else. You can not make a rose-bush out of a cucumber vine; all the culture you could expend on it would never change its nature; so with man’s corrupt nature. It is not a changed heart that God gives; it is a new one. It is not the

old one propped up on crutches, with its wounds bandaged, that is the result of the Spirit's work ; it is a new birth that is effected. When one is born " from above " (John iii. 3, margin), he has " eternal life," it is the " gift of God," and, hence, something he never had before, and of which he can never be dispossessed. " Because He lives, we shall live also." This new life will at once begin to manifest itself, and at once it is opposed, restrained ; there are found to be contending desires in the soul (Rom. vii. 18-25 ; Gal. v. 16-17 ; Eph. vi. 10-17). We wish to do the right, but we do evil. The old man is alive still, and he finds a rival. There is war (Rom. vii. 23). Here are two natures existing side by side in the Christian : the evil inciting to evil, the good urging to good.

First John iii. 9, is true as it stands ; it is the idea in the original. We must not attempt to explain it away, for it is, evidently, spoken not of the old man, but of the new, that which is born of God. It is, therefore, like God, can not sin. Sin is of the devil ; the old nature is as he is, loving sin.

This might be illustrated to a slight extent by the process of grafting. Take a wild peach-tree, put in a graft from the Crawford variety, and the graft will bear Crawford peaches. The graft is the insertion of

a new nature ; it is not intended as an improvement of the wild peach, but to produce a widely different result. The old stock will send out shoots ; these, if allowed to grow, will bear bitter peaches, so that at the same time you would have bitter and sweet fruit on the same tree. The Crawford branch can not bear bitter fruit, neither can the old stock bear the luscious Crawford. So in man's new nature he can not, he does not sin, but in his old he does. Forgiveness of sins does not affect the nature that produces the sin ; it will continue to incite to evil until a separation is made in death between the spiritual and the carnal.

What advantage, then, hath the Christian? He cries out, Who shall deliver from this dead body? (Rom. vii. 24). Christ delivers (Rom. vi. 6-8). "Our old man is crucified with him." "If we be dead with Christ, we believe that we shall also live with Him." Col. iii. 3, makes it more forcible, "Ye are dead." As far as God's law is concerned, we are dead. What is true of our Vicar, is true of us. He died, so there is, therefore, no condemnation, because we are, in Him, united by adoring faith. God does not look to the believer for a satisfaction to violated law ; that He seeks from our Substitute, our Daysman, our Shield,

our Righteousness. We are accepted in the Beloved ; we are imperfect in ourselves, but in Him complete.

What are we to do when we sin ? Go to the Father. He is faithful, just ; He forgives and cleanses. He is glad to do it (Luke xv.) Then "reckon ye yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord." "Let not sin, therefore, reign in your mortal body." "Grow in grace."

"But I can't," you say. Listen : "My strength will be made perfect in weakness ;" "My grace is sufficient for thee." Trust in these. "Have faith in God." The promises are not like weak, treacherous ice, on which you dread to trust yourself. They are as the solid earth, yea, more lasting—the eternal words of the eternal God.

J. C. H.

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